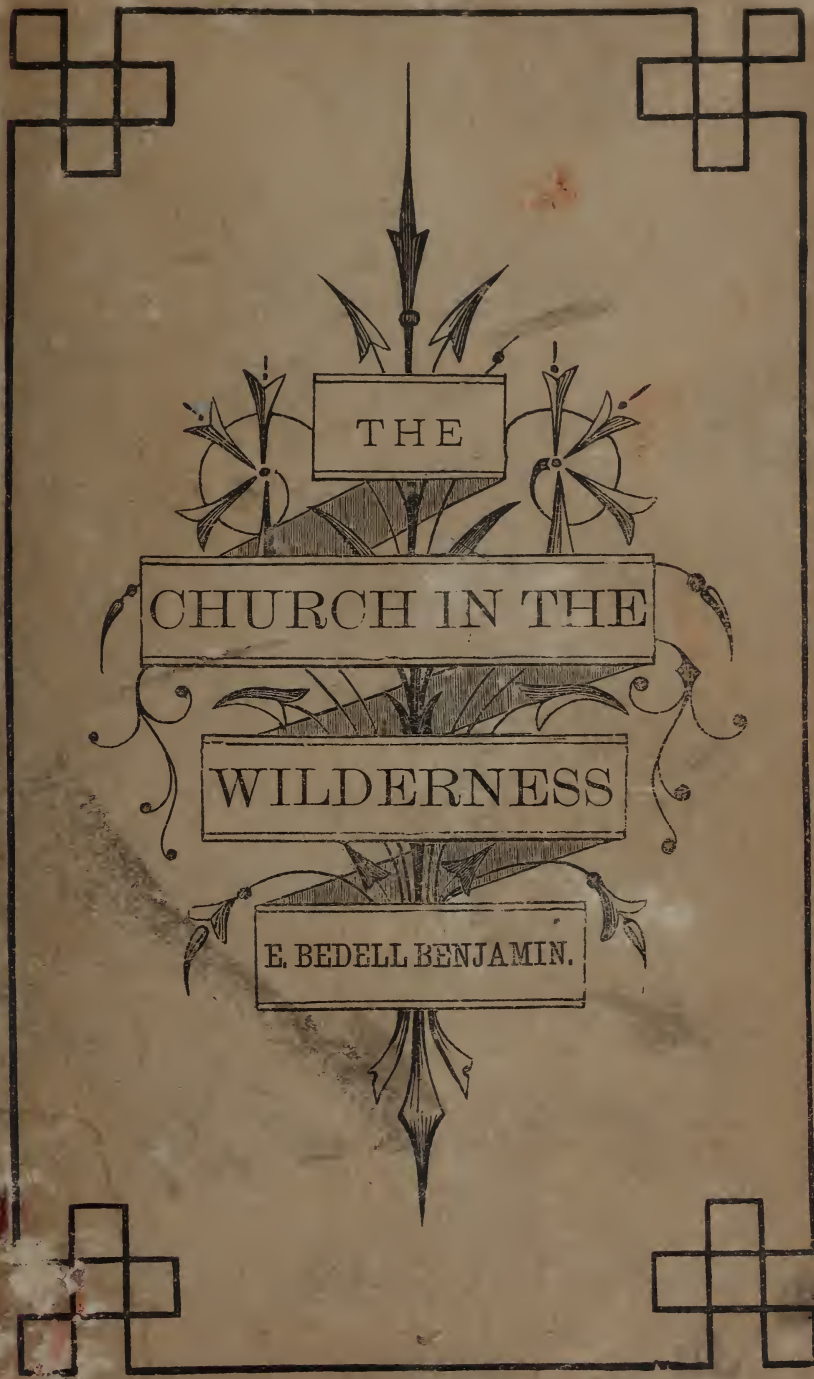
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# THE CHURCH IN THE WILDERNESS;

OR,

# FROM HOREB TO CANAAN.

A CONTINUATION OF THE

## NATIONAL AND RELIGIOUS EDUCATION OF THE ISRAELITES.

BY

E. BEDELL BENJAMIN,

AUTHOR OF "ELEVEN MONTHS IN HOREB."

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"Had ye believed Moses, ye would have believed me, for he wrote of me."

"If ye believe not his writings, how shall ye believe my words?"

JOHN v. 46, 47.

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"In all these matters I am so fearful that I dare not speak further, yea, almost none otherwise, than the text doth, as it were, lead me by the hand.

RIDLEY THE MARTYR.

# PREFACE.

THE question book now offered to Sunday-schools and Bible Classes, is a continuation of the one called "Eleven Months in Horeb," and, like it, forms a course of study complete in itself.

The subject, is that of the experience of the Israelitish Church in the Wilderness, while under the especial teaching of their Lawgiver Moses.

The object, is not only to give a history of the trials and experiences of the Church of Israel, on their journey to the land of promise, and of their national and religious training in preparation for occupying it, but to apply their experiences, as typical of those of the Church of Christ now.

Like the first book, it aims to teach truths concerning Christ Jesus, in full belief of His words "Had ye believed Moses ye would have believed me."

Moses so emphatically wrote of the Saviour with whom, as leader of the Lord's Host, he was in daily communion, that faithful study of his writings cannot fail to bring both teacher and pupil nearer to Him—to Him "who was, and is, and is to come."

The book is not designed for very young children; those under twelve years of age could not study it with profit. But it is so planned that most of the questions can be answered simply, or in the words of the text, by pupils who, for any reason, cannot study more deeply into its meaning; while it suggests a deeper

study, and a more thorough searching of Gods word, to those who have time or inclination for it.

In regard to the notes, each teacher must decide on the use of them. Sometimes they give the answer to the question, sometimes they suggest it, sometimes they propose a farther examination of the subject, in some cases they are explanatory of collateral subjects. If it is preferred to study a simple history of the journeys of the Israelities, and to omit the suggested subjects, it will be found that the chapters marked with a star, can be omitted without destroying the unity of the book.

Whenever a quotation has been knowingly made the writer's name is given.

The references are either answers to the questions or aids in finding them. A colon is placed between the chapter and the verse ; a comma between the verses ; a dash, where several verses are included, as Deut. 17: 1, 3. 17–19.

E. BEDELL BENJAMIN.

STRATFORD, Conn., 1872.

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# THE CHURCH IN THE WILDERNESS.

## LESSON FIRST.

### *Introductory.*

"*The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount.*"

1. To what mount do these words refer? Ex. 19:11; 3:1, 12; Deut. 1:6.
2. What is the name of the principal peak of the Sinaitic group?

   Jebel Musa, the Sinai of Scripture, 7375 feet high. (Ordnance Survey, 1868.)

3. What is meant by the expression "in Horeb?"
4. Where is this group of mountains situated?
5. In what direction are they from Egypt and from Canaan?
6. At the base of which one of the peaks is there a sufficient space for an encampment?

   (See Eleven Months in Horeb, p. 12.)

7. What was the number of the Israelites who encamped there?
8. How long did they remain in that location? Compare Ex. 19:1 and Num. 10:11.
9. What place of worship did they erect while there? Ex. 40.
10. What promise to Moses was fulfilled by their dwell-

ing at Horeb, and when had the promise been given? Ex. 3 : 1–12.

11. When had the Israelites left Egypt? Ex. 13 : 3. 4; Num. 33 : 3.
12. By what supernatural means had they been led to Horeb? Ex. 13 : 21, 22.
13. What instructions were given them while in Horeb?

They may be included in the words, Duty to God and duty to man.

14. What one expression will include all that they were taught? Psa. 19 : 7; 78 : 5.

The Hebrew word Torah, translated law, means also instruction.

15. What does St. Paul call the Law? Gal. 3 : 24.
16. What does he say that it taught? Acts 26 : 22, 23.

We have here a proof that the Israelites could gain the knowledge of Christ from their Law. St. Paul in his letter to the Galatians, says: "The Law was our schoolmaster to bring us to Christ" (the Hebrew word which is translated Law—an instruction). This Law, written by the hand of Moses instructed about *Christ*. Some readers find only laws of sacrifices, ceremonies and moral teachings. St. Paul said that all his teachings were only "those things which the prophets and Moses did say should come." He enumerates "those things:" "That Christ should suffer, that He should be the first that should rise from the dead, and should show light unto the people and to the Gentiles." We may therefore certainly know that we may find these same teachings of Christ in the writings of Moses, if we search them, for they testify of Him.

17. How did our Saviour explain this to His disciples? Luke 24 : 25–27.
18. How did the author of the 119th Psalm pray to understand the Law? *v.* 18, 27, etc.
19. What must the "wondrous things" have been that he desired to understand? Psa. 119 : 174.
20. How did David describe the blessing of those who delight in the Law? Psa. 1 : 1–6.
21. What must such an understanding of the Law include? John 5 : 39, 46.

Such an understanding as would bring such a blessing, must be an understanding of the true meaning of the Law. John 5 : 46, 47.

22. At the period of their history to which we have followed the Israelites, how much of the true signification of this Law must they have learned?

Its true signification was its teaching of, and ever pointing to Christ. They were led by Him, and saved by Him. Taught by Him, through types and ceremonies, about Himself. It was He who spoke. It was His blood that was shed. Their offerings were brought to the *Lord*, Ex. 35:29. Their promises were made to the *Lord*, Ex. 24:3. But like the men of our own day, and like many in the days of St. Paul, "some believed and some believed not." Acts 28:20-24.

23. Where are the words found that form the heading of this lesson?

## LESSON SECOND.

### PREPARATIONS FOR DEPARTURE.

*"In the day-time He led them with a cloud, and all the night with a light of fire." "The Lord of Hosts is with us."*

1. At what time in the history of the Israelites was the "cloud taken up from off the tabernacle of testimony?" Num. 10:11.
2. Of what was its removal a sign? Ex. 40:36, 37.
3. What were the names of the first and second months, and what do their names mean?

Abib, month of green ears of corn, or Nisan, month of flight, and Zif, brightness.

4. To what time in our year does the "second month" correspond?

Middle of May to middle of June.

5. What year is referred to as the "second year?"

The second year from the departure from Egypt.

6. What change had been made in the Jewish year, to commemorate the Exodus? Ex. 12:2.

7. Did the Israelites keep both years, and by what names were these years known?

They did, they were called sacred and civil.

8. When did the civil year begin?

With the month Tisri.

9. How many months were contained in the Jewish years, and by what was their length governed?

The Jewish year was divided into twelve months, their length was governed by the changes of the moon, and were alternately thirty and twenty-nine days in length. Eleven days were thus lost in the year, which were made up by the addition of a thirteenth month every third year. This month was called Ve Adar or second Adar.

The departure of the Israelites from Horeb probably took place during the first week in May, in the Jewish month of Zif —brightness—fourteen hundred and ninety years before the coming of Him of whom their leader, their high priest and their ceremonies were types and shadows, Jesus of Nazareth, the King of the Jews.

10. When had the cloud that ascended from off the Tabernacle first appeared to the Israelites? Ex. 13: 21.
11. Who dwelt in the cloud?
12. From the testimony of the Bible, what was the probable appearance of this manifestation of Divine presence?
13. How was it both a "sun and a shield," (Psa. 84: 11,) to the Israelites? Ex. 14: 19, 20.
14. Where did this cloud rest after they reached Horeb?
15. How long did the cloud r main upon Mt. Sinai?
16. Under what circumstances did the cloud once descend from the mount, and why?
17. When did the cloud rest upon the Tent of the Testimony?
18. Did the cloud ever leave the Israelites during their sojourn in Horeb or during the journey in the wilderness?
19. Of what promise of our Saviour to His Church does this ever present cloud remind us? Matt. 28: 20.

20. What are the most important thoughts suggested by this lesson?

Our Saviour's ever present care. To guide, to protect, and to enlighten. Also we may learn the importance of the Era of Redemption.

21. Where are the words found that form the heading of this lesson?

## LESSON THIRD.

### *Numbers, Chapter* 10.

### FROM HOREB.

*"Behold the Lord thy God hath set the land before thee, go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not."*

1. What directions for the journey of the hosts of Israel preceded the removal of the cloud? Deut 1: 6–8.
2. What is implied in these directions? Deut 1: 8.
3. What part of Canaan is meant by "the mount of the Amorites?" Deut 1: 7.

The hills of Southern Palestine, rising north of the desert of El-Tih, which was between Horeb and Canaan.

4. What by the plain, and the places near it?

Probably the plains and the terraces of the valley of the Jordan.

5. What boundaries are indicated by the words "by the seaside,—unto Lebanon," etc.?

The western boundary of the Mediterranean, and the northern of the mountains of Lebanon. An examination of the map will show very plainly these boundaries.

6. How had the nation been prepared for immediate possession of the land?

Examine Deut. 4: 5–13, for moral and religious teaching, and the first chapters of Numbers for military organization.

7. In what time could the borders of Canaan be reached by the direct route? Deut. 1 : 2.
8. What is the general direction from Sinai to Kadesh Barnea, and what wilderness must be crossed to reach it?

Kadesh-Barnea was south of Palestine and on the northern part of the wilderness of Paran.

9. How were the assembly called together to hear the words of the Lord? Num. 10 : 2, 3.
10. When the words of the Lord were repeated to them (Deut. 1 : 6), what was the next indication that the camps were to move? Num. 9 : 17 ; 10 : 11.
11. What was the next signal? Num. 10 : 5.
12. Which tribes were encamped on the east side of the Tabernacle?
13. Which one went first, and who was the leader of this host? *v.* 14.
14. What renowned Kings of Israel were among his descendants? 1 Chron. 2 : 11–15 ; Matt. 1 : 4, 6 ; Mark 15 : 26, 32, 39.
15. What followed the camp of Judah? Num. 10 : 17.
16. What signal was given before the next camps moved? *v.* 6.
17. What was the next camp, and who was the leader of this host? *v.* 18.
18. What followed the camp of Reuben?
19. What were the words of Moses when the Ark set forward?
20. What camp followed the Ark and on which side of the Tabernacle had it been placed?
21. What camp was the last to move, and what had been its position?
22. Where did the cloud rest? *v.* 12.
23. What was the name of the first place of encampment? Num. 33 : 16.
24. What were the words of Moses when the Ark rested?

25. What sin did the people commit while encamped at Kibroth-hattaavah? Num. 11 : 1.
26. What was the probable cause of their complainings?
27. What did Moses call this wilderness? Deut. 1 : 19.
28. From what parts of the camp did this complaining come, and who probably caused it? Num. 11 : 1.
29. Which one of the "powers of the Lord" was the instrument here of their punishment?
30. Under what figure of speech is the anger of the Lord described?
31. By whose mediation was the fire quenched?
32. What name was given to the place and why?
33. What are some of the important thoughts suggested by this lesson?
34. Where are the words found that form the heading of this lesson?

## LESSON FOURTH.

### *Numbers, Chapter* 11.

### THE BREAD OF HEAVEN.

"*And men did eat Angels' food.*" "*He humbled thee and proved thee and suffered thee to hunger, and fed thee with manna.*"

1. What was the next sin of the people? Num. 11 : 4.
2. By whom were they tempted to commit this sin?
3. Who were the "mixed multitude?"
4. Did the Israelites unite in the rebellion, and what did they regret in their former life?
5. Is it probable that they had been entirely forbidden the use of animal food?
6. What reasons are there for supposing it was not forbidden? Lev. 7 : 6 ; 10 : 14 ; 17 : 13 ; 7 : 26.

7. What reasons had they for their complaints?

They were weary of manna; and the restrictions on certain kinds of animal food, with the constant requisitions for sacrifices, prevented their eating "freely" as they had done in Egypt.

8. Is a reason for a complaint an excuse for it?

Examine 1 Kings 19: 1–18, which shows the Lord's reproof to Elijah for deserting his post, although he seemed to have a good reason for it; also Jonah 4.

9. From what is known of the fertility of Egypt is it probable that the Israelitish bondmen had abundant food while there?

We have no reason to suppose there was any scarcity, except in times of famine. Grains were abundant; cucumbers, melons and vegetables were of large size and fine flavor; onions were much used, were sweet, and a writer upon Egypt says, "they sting not the mouth, and do not produce weeping in those that eat them." Herodotus speaks of the quantities of onions and garlic consumed by those who worked upon the pyramids. Hengstenberg, in his "Egypt and the Books of Moses" gives testimony to the incredible numbers of fish in the waters of Egypt, and quotes from Herodotus a statement, that the shepherds on the Delta lived solely on fish. There are some interesting references to the word "leeks," Num. 11: 5, by both Hengstenberg and Bishop Patrick, which show the desire of the translators of the Bible to be perfectly accurate. Bishop Patrick says, the Hebrew is Chatzir, which signifies, grass, but that being no part of human food is translated "leeks." Hengstenberg says that the same word in 1 Kings 18: 5, and in Job 40: 15, is translated, grass; in Job 8: 12, it is translated, herb, and in Proverbs 27: 25, hay. The original meaning being not only grass, but food for cattle, or fodder, which last meaning includes all these translations. He also says that grass was in Egypt actually a "part of human food," though this was unknown to Bishop Patrick and to the translators, and that this is mentioned among the wonders of the natural history of that country. He quotes from Mayr that "a great heap of clover was thrown before the beasts and a smaller pile was placed before the master of the house and his companions. The quadrupeds and bipeds ate with equal greediness."

Lelile says "The *fenu-grec*, known in Egypt under the name of Helbeh, much resembles clover; the people of the country find the young shoots a delicious food."

Sonini says: "But that which will appear very extraordinary is, that in this singularly fertile country the Egyptians eat the *fenu-grec*, so that it can properly be called the food of men." In No-

vember they cry in the markets "Green helbeh for sale," and it is eaten with incredible greediness. One of their proverbs says "Fortunate are the feet which tread the earth on which grows the helbeh."

10. What should the complaining Israelites have remembered instead of the luxuries of Egypt?

Bishop Patrick quaintly says, "One would think the mixed multitude put this sort of undutiful language into the mouths of the Israelites; who could not otherwise have had the impudence to magnify their condition in Egypt, where they groaned under the sorest slavery."

11. After sinfully calling to their minds the coveted food, how do they express their intense weariness with the manna?
12. In the indulgence of this weariness and in its expression, what sin did they commit?

## MANNA.

13. Was Manna miraculous or natural food?
14. What is the testimony of the Bible to prove this?
15. What description is given of the color, form and taste of the manna?
16. How did it fall?
17. How was it gathered?
18. Were the Israelites allowed to gather as much as they desired?
19. Were they permitted to gather for two days?
20. How was manna prepared to be eaten?
21. How long were they able to keep the Manna without its becoming unfit to eat?
22. Was any of the manna preserved longer than this?
23. What is the reference to this manna in the Revelation? Rev. 2: 17.
24. How many years was this miraculous food provided for the Israelites?

Calmet says that it began to fall on Friday morning the 16th day of the second month, corresponding to June 5th, 2513 A. M., and that it ceased on the second day of the Passover, the 40th year after

the Exodus, viz.: Wednesday, May 5th, 2553 A. M. Refer to Exodus 16: 1, 7; Joshua 5: 10, 11, 12.

25. What is the substance which is now called manna?

The medicinal substance now called manna is made from a gum which exudes from the Tarfa or Tamarisk.

26. Do you remember any descriptions of it given by travellers?

A gum called Mann by the Bedouins drops from the Tamarisk during the months of June and July, and hardens upon the leaves and twigs which lie under the tree. This is collected, cleaned, boiled, strained, and put into skins for preservation. It is considered a great luxury, and used as honey upon bread; it is not made into cakes, and does not answer the description of the manna of the Israelites.

27. What could the Israelites learn from the miraculous preservation of the manna in the Ark?

The youngest and most ignorant would know that it was a sign of the care of the Lord, and a promise of its continuance. Also that the preservation of the manna showed the power of the Lord over His works.

28. How was this food one of the means which God used to humble and to prove them? Deut. 8: 2, 3.

It was a constant reminder of their own inability to care for and to provide for themselves. Their faith was proved by their trusting for each day's supply; their obedience was proved by the carefulness with which they regarded the directions given them in reference to it.

29. Was manna a type of Christ? John 6: 32–50; Rev. 2: 17.

Manna is usually called a type of Christ. If it were so, it was a type of His human nature, through which we obtain that spiritual sustenance which assures our union with Him. As manna supported and sustained the natural life of the members of the Church in the wilderness, so Christ supports and sustains the spiritual life of those who receive Him, so that they may be said to "eat the flesh of the Son of man." By this entire reception of Christ is produced that union of which He speaks in the words, "Abide in me and I in you." In this connection it will be well to see the meaning of the words of our Lord in which He teaches us to ask for this bread. Matt. 6: 11.

30. What is the meaning of a type, and what word is used in Scripture which expresses what we mean by it?

A Scriptural type is an action or an object representing a *future* spiritual truth, by a *present* literal one.

We believe the Old Testament types as contained in the rites and ceremonies of the Levitical church, were intended to teach the future work of Christ. It has been well said that they were "doctrines in action." They are spoken of in Scripture as "shadows." If the meaning of the word is examined, it will be found the most appropriate one that could be used. A shadow, is an image of a substance, more or less perfect according to the brightness and singleness of the light which produces it (two lights confuse it) and the perfection and clear outline of the substance.

The rites and ceremonies, then, were images of the work of our Lord, made known by the one only Light, which shineth in darkness.

Besides the ceremonial types, there were also parts of Christ's work represented by persons. The usual division of types is into Personal, Historical and Ceremonial.

31. What are the principal instructions of this lesson?

Read Ex. 16 : 4, and notice that the blessing is to be a trial of their obedience. The need to seek "daily bread." Read John 6 : 35, and notice that there was but one acceptable way for them to obtain the food.

32. Where are the words found that form the heading of the lesson?

## LESSON FIFTH.

### *John, Chapter* 6.

### THE "BREAD OF LIFE."

"*To him that overcometh will I give to eat of the hidden manna.*"

1. At what season of the year did the circumstances recorded in the sixth chapter of St. John take place?

2. What feast of the Jews was approaching?
3. How many years was this, after its first institution?
4. Where was Jesus when he saw the great company coming to Him?
5. What miracle did He perform that they might be fed?
6. Was this more wonderful than the way in which He had fed their "fathers" in the wilderness?
7. What is a miracle?
8. On the day after the miracle of feeding the five thousand, where did the multitude find Jesus? John 6 : 24, 59.
9. How had Jesus gone to Capernaum, and what miracle had he performed when crossing the sea?
10. When they were gathered in the Synagogue at Capernaum how did Jesus begin to teach them? John 6 : 25, 26, 59.

An extract from the narrative given by Captain Wilson of his explorations on the shores of the Sea of Galilee, will be interesting in this connection. He identifies the ruins called Tel Hum with Capernaum.

"Tel Hum was the first of our many pleasant camps on the shores of Galilee. We were soon among those ruins which, if they are as we believe them to be, those of Capernaum, must always have such a lasting interest. We readily made our way to 'the White Synagogue.' This Synagogue, built entirely of white limestone, must once have been a conspicuous object, standing out from the dark basaltic background. The original building is 74 ft. 9 inches long, by 56 ft. 9 inches wide, it is built north and south, and at the southern end has three entrances. If Tel Hum be Capernaum, this is without a doubt the Synagogue built by the Roman Centurion, (Luke 7 : 4, 5,) and one of the most sacred places on earth. It was in this building that our Lord gave the well-known discourse in John 6, and it was not without a certain strange feeling that, on turning over a large block, we found the pot of manna, engraved on its face, and remembered the words, "I am that bread of life. Your fathers did eat manna in the wilderness and are dead."—*Recovery of Jerusalem, page* 267.

11. What was the answer of the people? John 6 : 28.
12. What "works" were they probably desirous of being able to perform?

13. What work did Jesus tell them was the "work of God?" John 6 : 29.

14. Does their reply to this show whether they understood what Jesus claimed for himself?

15. What proof of His divine power did they ask of Him?

16. Why were they unwilling to accept the miracle of the loaves as a sign of this divine power? John 6 : 31.

Their argument appears to be, "Your miracle is no greater than that of Moses. You have made the loaves sufficient for a multitude; Moses did more than that; 'he gave them bread from *heaven* to eat.'"

17. In the reply of Jesus, what contrast did he draw? John 6 : 32, 33.

18. What did they know of the object for which the manna had been given, aside from its typical teachings? Ex. 16 : 3, 35.

19. Had a miraculous power in the preservation of life been claimed for the manna?

20. How then is more claimed for the bread with which He contrasts the manna? John 6 : 33.

21. Do they appear at this point in the argument to have understood His words or to what life He referred.

They appear to have had a partial understanding of His meaning, but their minds were probably impressed with their traditionary belief that when the Messiah came He would give them unlimited supplies of delicious food.

22. What does the Saviour by one statement then claim for Himself? *v.* 35.

This verse, explained by verse 51, is the teaching of the chapter, Christ's humanity and His divinity. "Flesh" expresses all His humanity, ("The word was made flesh," John 1 : 14; "put to death in the flesh," 1 Pet. 3 : 18,) and that flesh He gave "for the life of the world." That as bread supports man's life, so might man live by Him. It is the doctrine of the Incarnation. His own assertion of his coming down from Heaven and taking human nature, in such a manner that we may be spiritually united to Him, as food is to the body.

23. How does their answer to Him prove how far they were from understanding Him? *v.* 41, 42.

24. How had the Saviour in the previous chapter explained the reason that they could not believe in Him? John 5 : 40–47.
25. How does the Saviour repeat the substance of what He had taught them about the Bread of Life? John 6 : 48–51.

To the Jews the transition from bread to flesh, v. 51, was less sudden than it appears in English; the Hebrew word for bread is Arabic and Syriac for flesh.—*Barnes.*

But their traditions always interfered with their understanding the spirit of the teachings of our Lord. One that was undoubtedly influencing their minds was this: "By the same means that God at first made manna to descend, so will He at the last. He made the bread of heaven to rain upon the earth, so at the end it will descend, and be a heap of corn on the earth."

26. What additional difficulty did this last statement of our Saviour make among the Jews? John 6 : 52.
27. Are the verses from the fifty-third to the fifty-eighth an explanation or an assertion of the necessity of "eating His flesh and drinking His blood."

"The eating His flesh and drinking His blood," are terms denoting the soul's acceptance of Christ in His person and work as her Redeemer. "We must first receive Him, the whole Christ, as a propitiation of our sins, before we can rejoice in Him as our glorified Head and Lord."

28. What promise did our Lord give to those who are enabled so to receive Him?
29. How does the Saviour afterwards speak to His disciples of their wonderful union with the Holy Spirit, with Himself, and with the Father? John 14 : 17, 20.
30. Will the act of partaking of the Supper of the Lord produce this union? 1 Cor. 10 : 3, 4, 5, 11, 12; 11 : 27.
31. What more than this is required?
32. What is the glorious promise to those who in so eating discern the Lord's body? John 6 : 57, 58.
33. What does St. Paul call this spiritual partaking of the Life (John 6 : 57) of Christ? 1 Cor. 10 : 16.

34. What represented the spiritual meaning of manna to the ancient Jewish Church? Ex. 16 : 32.
35. How is the full explanation of this mystery promised to the Church triumphant? Rev. 2 : 17.
36. What are the most important thoughts in this lesson?
37. Where are the words found that form the heading of the lesson?

NOTE.—The expression, eating a book, or a subject, as in Jer. 15 : 16; Eze. 3 : 1, may be explained by our own use of the word "devour." To devour a book, or the words of a speaker, is a common form of words. Eastern nations ask "Do you eat me?" when they mean "Do you understand me?"

## LESSON SIXTH.

### *John, Chapter* 6.

### APPLICATION.

The following questions were added as a note on question 36, of the previous lesson, that the subject might be more thoroughly studied.

1. What is the principal instruction we may gain from this chapter?

We learn what is the spiritual food of the believer and what are the results to the soul who receives that food.

2. By what figure is the sustenance needed by the believer explained to us?
3. What appears to have suggested this to our Lord?
4. Who is the bread of life? John 6 : 48.
5. How can we feed upon him? John 6 : 63; Deut. 8 : 3.

A knowledge of the modes of expression common among Eastern nations helps us to understand this. Prov. 25 : 11; Jer. 3 : 15.

6. What is the result to the believer of feeding upon Christ's words? John 14 : 23; 15 : 7; 17 : 21–23.
7. What are those called who thus become united to the Saviour? Eph. 5 : 30; Rom. 12 : 5.

8. If we become thus truly united with Christ, and every one members one of another, is dissension possible among Christians? Eph. 4 : 14–16.
9. Why then do we see it and hear it?

Read then what St. John says of this, 1 John 2 : 1–12.

10. What doctrines are taught in this chapter?

The Divinity; The Incarnation; Everlasting Life; The Resurrection; The Atonement; Faith, the acceptable work of God.

11. In what way is the Divinity of Christ shown?
12. Over "what powers of the Lord" did he show His control?
13. In what words did He assert his Divinity? John 6: 40, etc.
14. How did Jesus assert His Incarnation? John 6 : 51, etc.
15. What is the meaning of the word Incarnation?
16. What do we understand by the Incarnation of our Lord? John 1 : 14; Heb. 2 : 14–18; 1 Tim. 3 : 16; Luke 2 : 11.
17. How are we benefited by His having taken our nature upon Him?

See Eleven Months in Horeb, Lesson 26. Note particularly that He was made "subject to temptation."

18. Where is the devil's plan of temptation revealed to us? 1 John, 2 : 16; Gen. 3 : 5, 6; Mat. 4 : 1–11.
19. Whom did he first tempt in this way? Gen. 3 : 5, 6.

"It was good for food, pleasant to the eyes,—to be desired to make one wise." It was the gratification of the flesh, of the eyes, and of the pride of life.

20. Who was the victor in that contest?
21. When the devil tempted our Lord, did he follow the same plan?

The need of food was first presented to Jesus. The temptation to prove His divine power was next proposed. The glory of the earth was then shown, and the Saviour was tempted by the promise that He might possess it all, if He would worship the tempter. The threefold temptation was of the same nature, but the devil had a deeper subtlety in his words.

22. Who was the Victor in that contest?

That this temptation and this victory might take place, it was needed that He should be a man.

23. Are similar temptations common to us?
24. What are the promises in John 6, of everlasting life?
25. What are the promises of the resurrection?
26. How is the Atonement taught us?
27. What is the "work" acceptable to God?
28. How is a greater blessing promised to us than to those who heard his words? Compare John 6:40 and 20:29.
29. What prophecies were accomplished in the events and teachings of this chapter?

Read also Romans, chapter 5, which is St. Paul's commentary on the teachings of this chapter.

Some of the prophecies are the following. Deut. 18:18; Isa. 9:6; 11:1-3; 53:5.

## LESSON SEVENTH.

### *Numbers, Chapter* 11.

### THE PRAYER-ANSWERING GOD.

*"The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth * * * and that will by no means clear the guilty."*

1. Was the complaining of the people general? Num. 11:10.
2. Under what figurative language is the anger of the Lord described?

The figure is "fire." In verse first a literal fire is spoken of; in this case "anger is kindled." Sometimes the word "fire" is used in similar connections to express divine judgments; see Psa. 66:12; 78:21; 97:3.

3. Is this a common form of expression in the Bible, and can you give any instances of its use?

Examine Prov. 25 : 21. 22, and Rom. 12 : 20, where such an application of fire is meant, as will soften or melt the heart; see Isa. 64 : 1, 2.

4. What was the effect of these complaints on Moses?
5. Why does it seem natural that Moses should have been discouraged?

He had labored faithfully for nearly a year to prepare the people for this journey; they had again and again promised submission to Jehovah their God and their King. Their organization had been completed, and they had just begun their journey to the promised land; a few days only separated them from Canaan. It was discouraging to know that neither their vows nor their promises nor the joy set before them could teach them to be patient under the difficulties of the way.

6. What was the real reason of the discouragement of Moses?

In his weariness and hopelessness, he forgot the unfailing care of the Lord, and felt only his own inability to provide for the people.

7. What plan had previously been adopted to aid Moses in the government of the people? Ex. 18.
8. What burden of government necessarily remained for him? Deut. 1 : 17.
9. Was the Lord angry with his servant for his discouragement, or did he deal lovingly with him?
10. What help did he promise to Moses?
11. Was this exactly what Moses needed? Compare Num. 11 : 14 and 17.
12. What did the Lord give Hagar when her son was dying of thirst? Gen. 21 : 15–19.
13. What did the angel give Elijah when he was faint and weary? 1 Kings 19 : 7, 8.
14. What did He tell him when his faith had failed through fear of Jezebel?
15. What did the Lord do for Elisha when Benhadad sought his life? 2 Kings 6 : 17.
16. How did the "long suffering" Lord show to the re-

bellious Jonah His reasons for sparing Nineveh? Jonah 4 : 10, 11.

17. How was the doubting Thomas permitted by the Lord to convince himself of his resurrection? John 20 : 24–30.
18. Was Peter forgotten by the Lord, when his fears made him deny Him? Luke 22 : 61.
19. When overcome by physical weakness, what assurances have we of "tender mercy?" Psa. 103 : 14; 2 Cor. 12 : 9.
20. To what previous failure of faith in the life of Moses had the Lord shown compassion? Compare Ex. 3 : 18 and 4 : 1–18.
21. What was promised to the Israelites in answer to their complaints? Num. 11 : 18.
22. Why was it to be a judgment upon them?
23. Had they ever received a similar supply of food, and under what circumstances?
24. Why was it a blessing in one case and a judgment in the other?
25. How were all the circumstances of their complaints aggravated at this time?
26. Did Moses still doubt his Lord? Num. 11 : 21–22.
27. How did the Lord show to Moses that he failed to trust Him? Num. 11 : 23.
28. What does the expression "the Lord's hand," mean?
29. Did Moses return to his duty?
30. What is our duty when we cannot see how the Lord will perform His word to us? Psa. 37 : 3, 5.
31. Where are the words found that form the heading of this lesson?

# LESSON EIGHTH.

## *Numbers, Chapter* 11.

### "HE BROUGHT QUAILS."

*"He rained flesh upon them like dust, and feathered fowl like the sand of the sea."*

1. How did Moses obey the Lord?
2. What manifestation was made of the presence of the Lord?
3. How was his actual presence made known? Num. 11: 25.
4. With what power were the "seventy" endowed?
5. Does this mean that they foretold future events?

In the notes of Prof. Bush on this passage, he says: "The term 'prophesied,' is not restricted to the foretelling of future events, but implies any kind of utterance prompted by Divine influence, especially the unfolding of the meaning of the sacred word."

In the notes of Keil and Delitzsch, it is said, "to prophesy" is to be understood generally, and especially here, not as the foretelling of future events, but as speaking in an elevated state of mind, under the impulse and inspiration of the Spirit of God. In reference to the expression in v. 25, "did not cease," there is much difference of opinion. Delitzsch says, "did not add," would better explain the meaning.

6. What miraculous power was possessed by Moses; and does the expression "took of, etc.," (v. 25,) mean that the spiritual gifts of Moses were lessened?

The Jewish writers have a very fine illustration of this; they say, "Moses in that hour was like unto the lamp that was left burning on the candlestick, from which all the other lamps were lighted, yet the light whereof was not lessened."

7. Where is Moses spoken of as a prophet, in the sense of foreteller of future events? John 5: 45, 46.
8. Where are some of the proofs that he manifested this power? Deut. 18: 15, 16; Acts 3: 22; Lev. 26; Deut. 28.
9. Where are some of the proofs that he was a prophet

in the sense of teacher, and inspired leader of the Church in the wilderness? Hosea 12 : 13; Ex. 14 : 15, 16, and all the wonders done by the hand of Moses, as Ex. 17 : 5, 6, etc.; Ex. 33 : 12–17; Ex. 39 : 42, 43, etc.; Deut. 2 : 1; Deut 4 : 1, 2; Deut. 34 : 10, etc.

10. Was this power what is called in the Bible a "gift of the Spirit," or a "fruit of the Spirit?" Compare Gal. 5 : 22, 23, with Acts 2 : 4.
11. Can you explain the difference?

One is a something bestowed, the other is a result; the words "gift" and "fruit" best show the difference.

It will be important to notice that the word "spirit" does not always mean the Holy Spirit. Examine Num. 14 : 24; Eph 1: 17.

12. Which of the elders summoned by Moses failed to appear before the Tabernacle? Num. 11 : 26.
13. How was the zeal of Joshua displayed on this occasion?
14. What was the reply of Moses?
15. What did our Saviour say to His disciples on a somewhat similar occasion? Mark 9 : 38, 39.
16. After the fulfillment of the Lord's promise of help to Moses, how was the promise to the Israelites fulfilled?
17. What one of the powers of the Lord was the instrument in bringing the quails?
18. From what direction did the quails come? Psa. 78 : 26.

It is said that there are no double words in the Hebrew language, so that we may understand south-east to be intended.

19. How long is it probable that the flight of the birds continued?
20. How long did the Israelites eat them?
21. How did they preserve them?

The words "spread them abroad," indicate that they dried, and perhaps salted them. This process of preservation of meat was early known in Egypt.

22. What judgment was sent among the people?

23. Does verse 33 mean that they had not time to eat the quails, or that they were struck by the plague while they were eating? See Psa. 78 : 29, 30, and Num. 11 : 19, 20.
24. For what sin were they punished?
25. What name was given to the place of the burial of the Israelites who died of the plague?
26. What was the name of the next station
27. What are the most important instructions of this lesson?
28. Where are the words found that form the heading of the lesson?

## LESSON NINTH.

### *Numbers, Chapter* 12.

### MIRIAM AND MOSES.

*"Remember what the Lord thy God did unto Miriam by the way, after that ye were come forth out of Egypt!*
*"He that planted the ear, shall he not hear?"*

1. At what station did the occurrences of this chapter take place?
2. How long did the camp remain there?
3. Why were they detained there?
4. Who was Miriam?
5. How old was Moses when Miriam watched his little ark "among the flags" of the river Nile?
6. What did she do for him after he was rescued?
7. Is any thing else told of the early years of Moses and of Miriam?

There is very little said of the early life of Moses, of Aaron and of Miriam, but imagination can hardly exceed the reality of joy that must have filled the dwelling of Amram and Jochebed, when the faithful sister restored Moses to his home. His childhood was probably passed under careful religious training, and

before he became the adopted son of Pharaoh's daughter he had learned to pray to and to praise the God of Abraham, of Isaac, and of Jacob, who had "answered his parents' prayer in the day of their distress." He had learned the beginning of that faith which enabled him to esteem "the reproach of Christ greater riches than the treasures of Egypt." By this faith in a promised Saviour, he rejected the wealth of the Pharaohs, and the heirship of their throne. Through his efforts to protect his brethren, Egypt became an unsafe home for him, and, a fugitive in Midian, he was received into the family of its Priest. The contrast with his youthful fortunes was great when Moses "kept the flocks of Jethro, his father-in-law." Many times in the solitude of the Arabian Desert, must his heart have turned to Egypt, and recalling the unholy splendors of Pharaoh's court, have rested with loving memories on his childhood's home, with gratitude on his sister's care, and with longing hope on the fulfillment of the well-known promise to Israel's children. (Gen. 50 : 24.) When the time approached for their deliverance, Moses returned to Egypt, commissioned by the Lord to be the Saviour of His people. (Ex. 3.) Assisted by Aaron he was the instrument of judgment upon the idols of Egypt, and upon its guilty king. Especially instructed by the Lord, he instituted the feast of the Passover, and at the head of the redeemed people by faith forsook the land of sin, "as seeing Him who is invisible." "Egypt was glad when they departed," and the sea was divided that they might pass through. Miriam had not failed to stand beside her brother in this, the nation's crisis, but with a sister's love, and the faith of a daughter of Israel, had bravely taken her place as a leader of the host. (Micah 6 : 4.)

8. What exclamation of joyful thanksgiving brings Miriam again before us? Ex. 15 : 21.
9. What proves her honorable position?
10. What part did Miriam and her choir take in celebrating the deliverance? Ex. 15 : 1, 21.
11. Of what emotion is music the natural expression? 1 Chr. 16 : 7, 36; 1 Sam. 18 : 6; 2 Chr. 5 : 11–14; Job 29 : 13; Psa. 68 : 32; Isa. 55 : 12.
12. What reasons had Israel for thanks and praise?
13. Where was Zipporah, the wife of Moses, living at the time of the Exodus?
14. Was her father's house far from Horeb?
15. When did she join the camp, and for what probable reason?

16. To what annoyances may this have subjected Miriam, which would be a reason for her feelings?

She may before Zipporah's return have been the head of Moses' household, as well as a leader among the women. The marriage of Miriam rests only on tradition.

17. Did Miriam and Aaron speak against only the marriage of Moses? Num. 12 : 1, 2.
18. Did Moses resent this?
19. Who heard their words and how were they reminded of the presence of the Lord?
20. Where and how did the Lord appear to them, and whom only did the Lord call before Him?
21. How did the Lord reprove them and forever exalt Moses above every prophet?
22. What testimony did He give to his faithfulness?
23. With what instances of the Lord's especial favor to Moses must they have been familiar?
24. Are we told that the *Lord* had reproved Moses for his marriage, and how does He show that He considered it presumptuous in Miriam and Aaron to do so?
25. With what terrible punishment was Miriam smitten?
26. What proves that she was the principal instigator of this sin of envy?
27. After Aaron had acknowledged their sin how did Moses plead for his sister?
28. To what penalty was the proud Miriam obliged to submit, and in accordance with what law was this separation inflicted? Lev. 13 : 46.
29. Is any thing said of Miriam after her return to the camp?
30. Where and when did her death take place, and was any especial honor shown to her memory?
31. To what wilderness did the Israelites then journey?
32. What instructions may we gain from this lesson?
33. Where are the verses found that form the heading of this lesson?

# LESSON TENTH.

## MOSES AND THE LAMB.

*"This Moses whom they refused, did God send to be a ruler and deliverer."*

1. Of what was the deliverance of the Israelites from Egyptian bondage typical?

Of the deliverance wrought by the death of Christ.

A soul believing in that death and blood-shedding, as a means of deliverance from the bondage and fetters of sin, and following the Saviour truly, is an antitype of an Israelite who, *believing*, sprinkled the saving blood, ate the passover Lamb, and followed Moses, out of bondage into freedom. A collection of such believers is a church, as the Israelites were the Church in the wilderness.

2. Where is the power of sin called a "bondage?" Rom. 7:23; 8:15; 1 Kings 21:25; John 8:34; Rom. 6:16.
3. What is freedom from the bondage or from the penalty and power of sin called? Gal. 5:1.
4. By whom and through whom, was the deliverance of the Israelites obtained?
5. What and who were types and symbols of this work of Christ?

Moses and the Lamb.

6. Why was not the Lamb alone a sufficient type?

The Saviour's divine nature required a series of types to represent His work.

7. By whom were these types fulfilled, and deliverance obtained for the Church of Christ? Gal. 5: 1; John 14: 6.
8. Although free from bondage, were the Israelites morally free to choose their own leader, and to follow their own inclinations? Lev. 25: 42, 55.
9. How is the Church of Christ equally bound to follow their Lord? 1 Cor. 6: 19, 20; Rom. 6: 18; 1 Cor. 7: 23.

10. How does the Saviour speak of this servitude? Matt. 11 : 29, 30.
11. Were the Israelites free agents, or were they forced to accept the deliverance from Egypt?
12. What state of mind was necessary before they could receive this deliverance?
13. What is equally necessary now for those who desire to be saved?

"Repentance whereby they forsake sin, and Faith whereby they steadfastly believe the promises of God."

14. Can you define "Repentance" and "Faith?"
15. After the deliverance of the Israelites, how did they express their joy? Ex. 15 : 1.
16. Do you remember any texts which prove that singing is the natural expression of joy? Examine Isa. 35 : 6, 10; 44 : 23; 65 : 14; Job 38 : 7; Psa. 96 : 11–13, etc.
17. What is the song called in which the joyful hosts of Israel united?
18. Of what glorious song was it a type?
19. How was this song of Moses sung by him and the Israelites?
20. What practical instruction may we gain from this lesson?
21. Where are the words written that form the heading of the lesson?

NOTE.—The most simple definition of Repentance, is that which was given by the late Rev. G. T. Bedell, to his Sunday School: "Sorrow for sin and turning from it."

Faith is belief, differing according to the objects in which one believes.

# LESSON ELEVENTH.

## THE VICTORS.

*"The song of Moses the servant of God, and of the Lamb."*
*"The Lord is my strength and my song, and He is become my salvation."*

1. Which one of the songs of the hosts of Heaven is called the "Song of Moses and the Lamb?"

The songs of the heavenly hosts, which are revealed to us in words, are found in the following passages: Isaiah 6 : 3 ; Luke 2 : 8-14 : Rev. 4 ; 8-11 ; 5 : 9-14 ; 7 : 9-12 ; 11 : 15-19 ; 15 : 3-4 ; 19 : 4-6.

2. What are the words of this song? Rev. 15 : 3, 4.
3. Was this song only a joyful ascription of praise and thanksgiving, or was it also a part of a responsive worship?

It seems to have been a chorus of especial thanksgiving in response to the never-ceasing undertone of song from those mysterious beings who "rest not day or night" in ascribing glory to Him "who was and is, and is to come." Compare Rev. 4 and 15.

4. Which among these songs of Heaven are revealed to us under the form of antiphonal singing?
5. What is therefore probable in reference to the responsive form of the song of Moses and of the Lamb?
6. By whom was it sung?

By the victors.

7. Where did this redeemed host stand?

The sea of glass, mingled with fire, suggests an image of the fiery tribulation through which they had passed.

8. Where was this "sea of glass?" Rev. 4 : 6.
9. What victory had those obtained who stood upon it? Rev. 15 : 2 ; 13 : 11.

In prophetical language a wild beast represents either a persecuting power or a persecuting church.

10. What church is represented by this beast?

That church which rose peacefully as from the earth, in strong contrast to that civil power described, Rev. 13 : 1, as rising from

the tossing and uncertain sea. A church partaking of the outward form of a lamb, and the heart of a dragon.

From the words of one of their own writers, we have a curious example of the combination of Lamb and Dragon. We read that Pope Innocent Eighth, who is described as "a man of rare benevolence, and a devoted lover of the union, resolved to adorn his reign by a complete extinction of the Vaudois heresy." How he did it is a part of the history of the Dragon.

11. What figures, like those used in Rev. 13: 11, prophetically describe Egyptian power? Eze. 29 : 3; 32 : 2.

12. Was there anything in the Egyptian worship like that of the Romish Church?

Many resemblances will be found by those who have time to study the subject. Here will only be mentioned the worship of Isis, the gorgeous processions in her honor, the brilliant colors, the crimson capes of the priests, the flowers offered to her, etc., etc.

13. For what sin were both the Egyptian and Romish powers threatened with punishment? Eze. 29 : 3; 31 : 10, 11; Rev. 13 : 4, 5; 18 : 7.

Remark Pharaoh's arrogance. "Who is Jehovah that I should hear his voice to let Israel go."

"Therefore did his plagues come in one day, death and mourning and famine." Rev. 18 : 8.

14. Was there a union of the sacred and civil authority under both these governments?

From Hengstenberg's "Egypt and the Books of Moses" the following is taken, as suggestive to those who have the opportunity to investigate the subject. Page 68. "The ministers of court were in Egypt the priests, just as the State was a Theocracy, and the king was considered the representative and incarnation of the Godhead."

Page 94. "The ancient Egyptian kings named themselves, in their pride, kings of the whole world, and, what is yet more, they in their arrogance claimed divine honors for themselves. The Menephtheum at Thebes has a double character, that of a temple and of a palace. Even the name of Pharaoh is a monument of this idea. It designates the king as the sun, which the Egyptians name Phre."

In the Enclyclopedia Americana, article Pope, the following statement is made.

"Popery was called a universal monarchy, the cardinals being counsellors; the legates in the different kingdoms of Europe, vice-

royes ; the archbishops and bishops, governors and lieutenant governors ; the priests, ministers of police and of the finances ; and the religious orders, the standing armies of the Roman pastor ; who thus had at his beck 300,000 servants of different ranks, scattered among the different nations.

15. Could the bondage in which the Israelites were held by the Egyptians, be compared to that in which the Romish Church held her "slaves?"

16. What was necessary on the part of those in bondage to these powers, before they could be delivered? Ex. 2 : 23; 4 : 31; 12 : 28.

17. From what similar trials were both hosts delivered?

Bondage, persecution, and temptation to idolatry.

18. Through whose power had both hosts been delivered? Ex. 15 : 2; Rev. 15 : 3.

19. How did both hosts celebrate their joy in their victory? Ex. 15 : 1, 21; Rev. 15 : 3.

20. Why is the song of the martyred host called the Song of Moses and of the Lamb?

Like the hosts of Israel, they sing because they are joyful in their salvation.

Like them, their redemption was from bondage and fiery trial.

Like them, standing upon the borders of the sea, their ascription of praise is to Him, by whom and through whom they have conquered. To Him who "is become their salvation."

Their song is the "Song of Moses the servant of God and of the Lamb."

"Of the Lamb," because through the great and marvellous blood-shedding of the Passover Lamb they stand redeemed.

"Of Moses," because through the work typified by Moses, as Leader, Teacher, Mediator and Intercessor, their safety was completed, and he forever united with the Lamb as a type of final redemption.

# LESSON TWELFTH.

## *Revelation* 15 : 3, 4; *Exodus* 15.

### THE VICTOR'S SONG.

"*And they sing the song of Moses the servant of God, and of the Lamb.*" "*I will sing unto the Lord for he hath triumphed gloriously.*"

1. Who were privileged to sing this song? Rev. 15 : 2.
2. What is the subject of the song?

Deliverance.

3. In this song, by what four names is the Lord addressed?
4. Which of these names are titles of the Divine Being?
5. Which one is an attribute of God?
6. Which one is an official title?
7. Are these same names applied to God in the Song of the hosts of Israel? Examine Ex. 15.
8. In which verses do we find the names Lord and God? Ex. 15 : 1–6, 11, 17.
9. In which verses is the Lord called "Almighty," and how?

By ascriptions of Divine power. See Ex. 15 : 4-12.

10. How is the Lord called "King?" Ex. 15 : 18.
11. By what other name is the Saviour spoken of in the Song of the Redeemed? Rev. 15 : 3.
12. What reference is there to the blood-shedding of the "Lamb," in the song of Israel? Ex. 15 : 16. Compare with 1 Pet. 1 : 18, 19.
13. What attributes of the Lord are praised in the Song of the Redeemed? Rev. 15 : 3 4.
14. How are the same attributes praised in the Song of Israel?

His "*greatness*," by proving the wonders that He had done, and

the effect of them upon surrounding nations. Ex. 15 : 16. His *justness*, by showing the overthrow of those who rose against Him. v. 7–10. His *power*, by ascribing these wonderful miracles to the stretching out of His right hand, the emblem of power and strength. v. 6, 12, 16. His *truth*, by showing the fulfilment of His well-known promises to Israel's children. v. 13. His *holiness*, v. 11.

15. What prophecy is in the Song of the Redeemed? Rev. 15 : 4.
16. Why shall they worship before the Lord?

Last clause of v. 4.

17. How did the Israelites express the same idea? Ex. 15 : 13–18.
18. What wonderful judgments had been made manifest before the Israelites and the surrounding nations? Ex. 18 : 11.
19. By what ascription of praise did Miriam answer the Song of Moses and of the children of Israel? Ex. 15 : 21.
20. Where are the words found that form the heading of the lesson?
21. What practical instructions may we gain from the lesson?

We learn to give thanks unto God for His unspeakable gift. We gain encouragement by knowing that St. John saw those who had gained the victory.

Our faith is encouraged by remembering the fulfilment of the promises to Israel.

We learn our Saviour's work.

## LESSON THIRTEENTH.

### *Numbers, Chapter* 13.

### THE EXPLORERS.

*"Behold the Lord thy God hath set the land before thee; go up and possess it, fear not, neither be discouraged."*

1. Where was the wilderness of Paran?

2. What was the name of the station at which the hosts of Israel next encamped? Num. 13:26.
3. What is it afterwards called? Deut. 1:2.
4. At what season were the Israelites at Kadesh-barnea? Num. 13:20.
5. What month were they there?
6. In how many days could the journey have been made?
7. How long a time had been occupied in traveling the distance?
8. Does it seem that Moses expected to lead the Israelites at once to Canaan? Deut. 1:19–21.
9. What did the people propose should first be done? Deut. 1:22.
10. Did Moses receive permission to do this? Num. 13:2.
11. What were the titles of those who were chosen to be spies, and what was their number?
12. Were they taken from among either the Princes or Captains? Compare Num. 1:16 with 13:2.
13. What official position may they have held?
14. Of which of these men have we heard before? Ex. 18:21.
15. When did chosen men of Israel fight under Joshua? Ex. 17:9.
16. What great privilege was afterwards accorded to him? Ex. 24:13.
17. In what relation did Joshua stand towards Moses? Ex. 33:11.
18. Is this word used in the ordinary meaning of servant?
19. Of what tribe was Joshua? Num. 13:8.
20. What change did Moses make in his name, and when? Num. 13:16.
21. What are the meanings of Oshea and of Jehoshua?
22. How is Jehoshua, or its abbreviation Joshua, significant of the future work of Joshua? Isa. 55:4; Matt. 1:21.

23. How was he peculiarly under the care and direction of the Lord? Josh. 1; 4:14; 5:14.
24. Of what tribe was Caleb?
25. What testimony is given by the Lord in regard to him? Num. 14:24.
26. Where is the verse found that forms the heading of the lesson?

## LESSON FOURTEENTH.

### *Numbers, Chapter* 13.

### THE EXPLORATION.

*"A good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills."*

1. Were all the tribes represented by the spies? Num. 13:2.
2. What were the charges given to them?
3. What part of Canaan did they first enter, and in what direction did they pursue their journey?
4. What giants did they find?
5. Where is Hebron, and what is said of it?
6. What was its name before it was called Hebron? Gen. 23:2.
7. What reason had the Israelites to feel an especial interest in this place? Gen. 18:1.
8. What events took place and who was buried there? Gen. 23:19; 25:9, etc.
9. Whose portion in the land of Canaan did Hebron afterwards become? Num. 14:24—fulfilled in Josh. 14:6–15.
10. To what extent did the spies search the land of Canaan?

11. What evidence of the fruitfulness of the land did they obtain?
12. How were they obliged to carry the grapes?
13. How long were they in searching the land?

The length of the land explored was about 174 miles; twice that, or 348 miles, could have been easily walked in 40 days, allowing explorations from east to west. This is supposing that all kept together, which is not probable. The season of the exploration was from the first of August to the middle of September. At that time the grapes were in perfection.

14. Do they appear to have met with any disturbances by the way?
15. To whom did the spies report their discoveries?
16. Who seems to have been the speaker? Num. 13 : 30; Josh. 14 : 7, 8.
17. What was his report? Num. 13 : 27–30.
18. By whom was he interrupted? Num. 13 : 31.
19. What was the evil report which was given by others?
20. How was it calculated to discourage the people?
21. What is meant by a land that eateth up the inhabitants? Lev. 26 : 38; Eze. 36 : 13, 14.
22. Which of these reports agreed with the words of the Lord in which He had described the land? Ex. 3 : 8; 13 : 5, etc.
23. Of what sin were the ten spies guilty? 2 Peter 2 : 1, last clause.
24. Where are the words of Moses found that form the heading of the lesson?

## LESSON FIFTEENTH.

### *Numbers, Chapter* 14.

### THE LOST OPPORTUNITY.

"*So we see that they could not enter in because of unbelief.*

1. How did the people receive the information about the land?

2. What did Moses afterwards tell them was the real reason that they feared to go on? Deut. 1 : 32.

In Deut. 1 : 30 Moses repeats the promise which they refused to believe: "The *Lord* would fight for them." Ex. 23 : 22 contains one of these promises, and the verses following it explain how it will be performed.

3. How did they again reproach their long-suffering Lord? Num. 14 : 3; Ex. 16 : 2, 3.
4. What did they propose?
5. When had they before this wished to choose another leader for themselves? Neh. 9 : 17.
6. What was expressed by the action of Moses and Aaron? Num. 14 : 5.

Entreaty.

7. How did Caleb and Joshua endeavor to encourage the people?

They re-asserted their former words, with great earnestness. The literal translation of the Hebrew is, "The land is exceeding, exceeding good."

8. What reasons did they give them for perfect trust in God? Num. 14 : 9.
9. What peculiarity in the expression, v. 9, proves their own faith?

That the defence of the people was already departed from them. The original is "shadow," meaning a shadow in the sense of a protection, as "shall abide under the shadow of the Almighty."—Bush. Also, "The Lord *is* with us;" not, will be (This is the sense of the translation).

10. Did the people regard their words? Num. 14 : 10.

Bishop Hall says nothing is so hateful to a determined sinner as good counsel.

11. What great sin had this riotous people determined to commit? Num. 14 : 10.
12. Who heard their rebellious words and saw their sin? Deut. 1 : 34.
13. What arrested the murder of Joshua and Caleb? Num. 14 : 10.
14. While the people stood in the presence of the Lord, to whom did the Lord speak? Num. 14 : 11.

15. What did He threaten ?
16. What is meant by " will disinherit them ?"

They had inherited the promise from the fathers—see Ex. 6 : 8. They were the sons of God; if they did not receive the promises, they lost their heritage.

17. With what three arguments did the Lord permit Moses to plead with Him ?
18. Was Moses' prayer answered ? Num. 14 : 20.
19. What glorious prophecy was announced ?
20. How did the Lord recount the sin of the Israelites ?
21. What punishment was appointed for them in place of their entire and immediate destruction ? Num. 14 : 22, 23, and 26 : 63–65.
22. What is the most important instruction that we may gain from this lesson ?
23. Where are the verses found that form the heading of the chapter ?

## LESSON SIXTEENTH.

### *Numbers, Chapter* 14.

### THE RIOT QUELLED.

*" He that sinneth against me wrongeth his own soul."*

1. In verse 28, what is meant by "as ye have spoken," etc. ? Num. 14 : 2.
2. How would this threatened punishment preserve the innocent while the guilty would suffer ? Eze. 18 : 21.
3. What was the punishment of those who were the causes of all this distress ? Num. 14 : 37.
4. Did the people hear these words. Num. 14 : 39.
5. Did the people acknowledge their sin ?
6. Were they truly penitent ? Num. 14 : 41.
7. How was this proved ?

True penitence is shown in obedience and humility. "I have

sinned; make me as one of thy hired servants." Instead of this they begin by transgression; compare verses 25 and 41. They trust a promise which the Lord had taken from them. They would not "accept their punishment," Lev. 26 : 41. They "*presumed* to go."

8. What did they determine to do? Num. 14 : 40.
9. How were they doubly warned not to go?
10. With what feeling did they go? Deut. 1 : 43.
11. Were they successful?
12. When they had fought with the Amalekites before they reached Sinai, through whose prayers were they successful?
13. What sins were committed by the people during this riotous rebellion?

Falsehood, Rebellion, Unbelief, Treason, Murder, Disobedience, Ingratitude, Presumption, Pride.

14. In what one sin did they have their origin?
15. How ought they to have acted even if they saw reason to be afraid? Ex. 14 : 15, 22.
16. What lesson of faith may we learn?
17. What of obedience?
18. What of repentance? 2 Cor. 7 : 10, 11; Mark 1 : 15.
19. What of presumptuous sins? Num. 15 : 30, 31; Psa. 19 : 13.
20. Where are the words found that form the heading of the chapter?
21. What application is made of this subject by St. Paul? Heb. 3 : 7, 8.

## LESSON SEVENTEENTH.

*Numbers* 14 : 21.

### THE PROPHECY.

"*As truly as I live, all the earth shall be filled with the glory of the Lord.*"

1. When the Israelites encamped at Kadesh-barnea

what well-known promise was on the verge of fulfillment.

The promise so often repeated was especially associated with the conquest of Canaan. See in this connection the song of triumph. Ex. 15 : 13–18.

2. To whom had this promise been first given, and how many years before the Israelites reached the borders of Canaan?

B. C. 1921. B. C. 1490.

3. Had it been given to Abram as an unconditional promise or under the form of a covenant?

The promise was first given to Abram with the condition of obedience. (Gen. 12 : 1–3; Heb. 11 : 8.) It was repeated to him twice at Bethel, and again at Mamre. (Gen. 15 : 5–21.) At this repetition, although Abram believed, (v. 6,) he asked for a sign. (v. 8. This being given, the covenant was completed, and the word covenant used for the first time to Abram. Compare this with covenant with Noah. (Gen. 9 : 15, 16.)

4. At the time of the death of Joseph, what is the proof that the Israelites were familiar with this promise to their nation? Gen. 50 : 24–26.

5. How had the promise been renewed to Moses, and with what signs was its renewal accompanied? Ex. 3 : 8; signs, 2–6; 12–15; and ch. 4.

The signs are varied, and should be carefully studied. The first one, (Ex. 3 : 2-6,) was a sign of the presence of Jehovah; and in the preface to the repetition of the promise, Jehovah proclaims Himself the same God whom the fathers worshiped.

The promise in v. 12, and the signs in ch. 4, refer to the mission of Moses and his encouragement. The sign, or promise particularly connected with the prophecy given at Kadesh, is the Memorial Name. Jehovah says "This is my Name forever, and this is my memorial unto all generations." (v. 15.) It is this Name that Moses pleaded when he interceded for the people. Compare Num. 14 : 17–19, with Ex. 33 : 18, 19. In this last reference the petition of Moses to see the glory of Jehovah is answered by the promise of the proclamation of His Name, and fulfilled (Ex. 34 : 5–7) in the very words which are used by Moses at Kadesh (Num. 14 : 18). These words, the groundwork of Moses' prayer, are followed by the promise of the exhibition of the Glory of God. David understood the connection of Jehovah's name with Jehovah's Glory, and in his prophetical prayer for Solomon ex-

claims, "Blessed be His glorious Name forever, and let the whole earth be filled with his glory." (Psa. 72:19.) The study of the literal meaning of the word Jehovah as the Memorial Name given unto Israel forever, (Ex. 3:14, 15 and 6:3,) is beyond the limits of a question book, but is earnestly recommended to the Bible student. The words of the Lord, Ex. 6:3, unmistakably associated the name Jehovah, from that time, with Israel's history, and with Israel's promises. Before that time the name Jehovah had not been "known," (in the sense of comprehended, understood, same word used in Isa. 6:9,) but from that time it was to Israel as an ever present Shekinah, "I am Jehovah," being the reason, from which there was no appeal. Ex. 29:46; Lev. 19:4, 32, 37; 24:16; 26:45; Num. 10:10.

6. When Moses repeated the words of the Lord to the Israelites, did they believe him and accept his mission as a part fulfillment of the promise? Compare Gen. 15:13, 14; 50:24, with Ex. 4:29–31.

The actual repetition of the words was through Aaron, and must have included a part of Ex. 3. It is said that the people believed, and worshiped.

7. With what solemn religious observance was the promise afterwards united? Ex. 12:27; and 13:3–10.

This feast is still observed, more than 3350 years after its institution. The Jews at this day say, as they eat the passover, "At present we celebrate it here, but the next year we hope to celebrate it in the land of Israel. This year we are servants here, but the next year we hope to be freemen in the land of Israel."

8. After the Israelites had left Egypt, at what place was the promise and covenant renewed with them? Ex. 19:20.

9. What particular promise to Moses was fulfilled at that time and place? Ex. 3:12.

See Eleven Months in Horeb, note on page 12.

10. With what peculiar solemnities was the ratification of the covenant at that time accompanied? Ex. 24.

11. Can you explain the nature of a covenant when made between God and man?

See Eleven Months in Horeb, second note, page 25.

The following extract is taken from the page of the book referred to:

What are the several meanings of "Covenant?"

We understand it to be an agreement or compact between two parties, requiring the fulfillment of some promise on each side for mutual benefit.

How does the scriptural sense sometimes differ from our understanding of the word?

The scriptural meaning is not an agreement for the mutual benefit of God and man, but is an arrangement or appointment of God for the benefit of man alone, to which obedience is required from man and blessings promised by God.

What does a covenant require to make it binding?

A sign or seal.

What were some of the signs or seals of the covenants which God had already made? Gen. 9: 12, 13; 17: 2–5, 11.

What do we understand as the two great covenants? Jer. 31: 31, 32.

The first great covenant is the arrangement or appointment [in part recorded in this chapter] which God made with the Israelites for their preservation and happiness as His chosen people. It required of them undivided worship, faith, and implicit obedience to the entire law—moral, judicial and ceremonial. The promises were of temporal blessings, long life in the promised Canaan, and God's unreserved favor, love and protection as a Father, Friend and Guide. It was a typical covenant.

The second great covenant is the fulfillment of the types of the first. It is made with the whole world for their eternal happiness. It requires the same undivided worship, faith and obedience. The law is reaffirmed and made spiritual, as interpreted by our Saviour. The obedience must be from the heart. The faith must be in the atoning sacrifice of Christ, instead of in the often-repeated sacrifices of the law. The promises relate to spiritual blessings and life in the heavenly Canaan.

12. In this covenant at Sinai, what promises were made by the Lord? Ex. 19: 5–6; 23: 22, 23.
13. What obedience was required, and promised by Israel? Ex. 19: 5–8; 23: 22; 24: 7.
14. By what signs was this covenant ratified? Ex. 24: 5–8.
15. In considering all the circumstances of this renewal

of the covenant, is it possible that the Israelites who were at Sinai could have forgotten their pledges of obedience?

16. How many times between the ratification of this covenant in Horeb and their arrival at Kadesh-barnea, had the Israelites rebelled against the Lord?
17. Why did the rebellion at Kadesh-barnea, more than any other rebellion, prove their unbelief?

A part of the promise was fulfilled; the land was before them!

18. How much of the covenant had been fulfilled when they had reached the borders of the promised land?
19. Was the Lord's refusal to continue His especial care over these people entirely just?
20. If the threat in Num. 14: 23 had been performed, would the covenant with Abram have been brok n?

It would not. The descendants of Judah, Joseph and Levi would have inherited the land through Caleb, Joshua and Moses and Aaron.

21. Who stood as mediator between the Lord and the rebellious Israelites? Num. 14: 13.
22. In the intercession of Moses for the pardon of the Israelites, to which attribute of the Lord did he appeal? Num. 14: 18, 19.
23. When had the Lord proclaimed Himself to Moses as a merciful and long-suffering Lord?
24. To what petition of Moses had this proclamation been an answer? Ex. 33: 18.
25. Was the prayer of Moses for the pardon of the Israelites granted? Num. 14: 20.

It was granted as far as the pardon of the people, but the glory of the Lord, which would have been displayed in their triumphant entrance into the land, and which would have typified His future glory, was denied to that generation.

26. From this lesson what may we learn of obedience to the Lord?
27. What may we learn of His judgments?
28. What may we learn of prayer?

29. Although we may be pardoned for our sins, will that always prevent our suffering from the consequences of them in this life?
30. Where are the words found that form the heading of this lesson?

## LESSON EIGHTEENTH.

*Numbers, Chapter* 14: 21.

### THE MEANING OF THE PROPHECY.

"*But as truly as I live all the earth shall be filled with the glory of the Lord.*" "*The earth shall be filled with the knowledge of the Lord as the waters cover the sea.*"

1. With what does the word "but" connect this prophecy?

The introduction of the prophecy in this manner, indicates that although this chosen people had refused to believe the Lord, (Deut. 1: 32,) notwithstanding the repeated manifestations of His power; yet a time would surely come when not only Canaan, but the whole earth should be filled with His Glory, and all the ends of the world should see the salvation of the Lord.

"*As truly as I live.*"

2. What reason is given in the New Testament for some of the promises of the Lord having been confirmed by an oath? Heb. 6: 17, 18.
3. What were the "two immutable things in which it was impossible for God to lie?"
4. What may we consider to have been the intention of the Lord by confirming this particular prophecy in this way?

To render it sure and steadfast, asserting that as certain as His existence would be the coming manifestation of His glory.

"*All the earth.*"

5. Does this mean the literal earth on which we dwell?
6. Do you remember any references to this subject which

indicate that our earth is intended? Isa. 40: 5; 45; 20–25.

7. What are we to understand by "*all* the earth?" Isa. 59: 19; Mal, 1: 11.
8. Will this include the inhabitants of the earth, from pole to pole, in every clime and every zone? Rev. 1: 7.

"*Shall be filled.*"

9. What is indicated by the use of the future tense in this prophecy?

That the manifestation of the glory of Jehovah, which they then saw in the Shekinah, and in His works, was not what was intended.

10. What were some of the manifestations of the glory of the Lord which had already been shown to the Israelites? Ex. 14: 20; 24: 16, 17; 40: 34, 35; Lev. 9: 23.
11. What is emphatic in the way in which it was prophesied that the glory should overspread the earth?
12. How is this made more emphatic in Isa. 11: 9.

"*With the glory of the Lord.*"

13. With what shall the earth be filled?
14. Was this prophecy fulfilled at any period during the history of the Israelites?

During "the days of Joshua and of the elders, who had known the works of the Lord," (Josh. 24: 31,) the moral and religious condition of the people was probably the highest. During the reigns of David and Solomon their posessions and civil power reached their highest point, but in no way was there any approach to the fulfillment of a prophecy which includes the whole earth, and promises a positive "glory."

15. Was this prophecy fulfilled in the coming of our Lord in His human nature?
16. What is said of *that* coming? Phil. 2: 7, 8.
17. Has the knowledge of that first coming of Christ ever yet filled the earth with His glory?
18. Is this prophecy still unfulfilled?
19. What glimpse of His coming in glory did our Lord vouchsafe to His disciples?

Promised Matt. 16: 28. Fulfilled 17: 1–13. Explained 2 Peter 1: 15–21.

20. What testimony was given them about the manner in which our Lord will return to the earth?
21. Can you give any references from the letters of the Apostles which will show their full belief in the Saviour's return to earth? Heb. 9:28; 1 Cor. 1:7.
22. In what passages is the great glory of His coming spoken of? Titus 2:13; Col. 3:4; 1 Peter 4:13; Luke 21:27.
23. Where are the words found that form the heading of the lesson?

## LESSON NINETEENTH.

### *Numbers, Chapter* 14:21.

### THE FULFILLMENT.

"*From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles—saith the Lord of Hosts.*" "*The Lord shall be King over all the earth; in that day there shall be one Lord and His Name one.*"

1. In what twofold manner will the promised "glory of the Lord," be displayed upon the earth?

   In the actual glory of His appearance, and in the glory of His attributes and works.

   References to the glory of His appearance, or what may be called His personal glory, are such as the following. Ezek. 43:2; Matt. 17:2; Rev. 21:23.

2. What was a type to Israel, of this future glorious appearance of the Lord? Ex. 13:21; 14:20; 40:34, 35, compare with Isa. 4:5, 6.
3. How will the attributes and works of the Lord be displayed on the earth? Psa. 145:10–13; Isa. 42:1–12; 55:8–13; Jer. 31:1–7; 33:7–11; 1 Thess. 4:14–18; Heb. 9:28; 1 Tim. 6:14–16.

   Only a few references are given; all that refer to the "times of

restitution," when the Lord God will cause righteousness and praise to spring forth before all the nations," are an answer to this question.

4. What were the types to Israel of this future glory of the attributes and works of the Lord? Ex. 14:19; 23:20; compared with Isa. 63:7–9. Num. 10:33; compared with Jer. 3:16. Deut. 6:21; compared with Jer. 16:14, 15. Ex. 24:8; compared with Jer. 31:31, 32; Num. 14; compared with Ezek. 20:34, 38.

The glorious Shekinah ever typified to Israel the glory that would overspread the earth, when the Lord would again dwell with His people. They daily saw this glory, and united it with the majesty of an ever-present Jehovah. To them the prophecy needed but little explanation. The Shekinah, the Memorial Name, and the glorious works of the Lord, shone before His people, as the sun in his strength.

5. In which of the references is the glory of the Name of the Lord associated with other manifestations of His glory?
6. By what name was our Lord accustomed to speak to His disciples of His future reign upon earth?
7. Did our Lord speak of His kingdom as already existing while He was upon the earth? Compare Matt. 13:47–50, with Dan. 2:44 and Luke 16:16.
8. What are some of the revealed purposes of our Lord's return to earth? 2 Tim. 2:12; Isa. 61:1–3; Dan. 7:14; Rev. 20:4–6.
9. What will be the nature of His kingdom? Isa. 2:2–5; 59:19; 60:17–21; Eze. 48:35.
10. What prophecies of this kingdom did St. Paul consider as unfulfilled in his day? Compare Rom. 11:26, 27, and Isa. 59:20, 21. Also Rom. 9:25, 26, and Hosea 2:23; 1:10. Also Rom. 9:27, 28, and Isa. 10:22, 23; 28:22.
11. What did St. James say of this kingdom? James 5:7, 8.
12. What did St. Peter say of it? 1 Peter 1:3–13.
13. Who will partake of the blessings and privileges of

this kingdom? Isa. 2:2; 35:10; 60:3; Jer. 23:6.

14. What is indicated in regard to Israel in this connection? Jer. 30:3; 31:10, 11; Eze. 36:28.
15. For what sins is Israel still suffering the judgments of God? 2 Kings 17:7–18; Acts 3:13–15.
16. When were the ten tribes carried into captivity, and where? 2 Kings 17:6.
17. Which of the tribes rejected the Saviour? 2 Chro. 11:1, 13, 14.
18. What prayer did He offer for them?
19. How were the circumstances at Kadesh and the prayer of Moses a foreshadowing of the events at the time of the Saviour's crucifixion? John 5:40; Isa. 53:3.

Blessings, victory and rest had been offered, if only they would believe the Lord. Num. 14:11. They rejected Him, v. 22. Moses, their typical intercessor, prayed, "Pardon, I beseech thee."

20. How was the punishment at Kadesh also a foreshadowing of what befel them after they had crucified their King? Matt. 21:43; Luke 21:24.
21. What acknowledgment of their sin will precede their restoration. Zech. 12:10.
22. Will the ten tribes also be restored to the favor of the Lord? Jer. 30:3; Isa. 11:11.
23. By what especial direction of the Lord will these tribes be restored? Isa. 11:12, 16; 27:13.
24. To what place will the nation of Israel be restored? Jer. 23:7, 8; Eze. 36:28, 33–35.
25. Is this restoration of Israel connected with the coming of our Lord in glory? Psa. 102:16; Isa. 52:7–10; 60:1:19–22; Jer. 23:5, 6; Zech. 8:3–8.
26. Did the disciples expect such a restoration of their national power? Acts 1:6; Luke 24:21.
27. Were they reproved for their expectation, or was the reproof in reference to the time at which they anticipated the restoration of the nation's glory? Acts 1:7.

28. How did our Lord speak of His coming again? John 21: 22.
29. Is this coming ever referred to as another or a second coming? Matt. 24: 3; John 14: 3; Heb 9: 28.
30. Does the use of the same word indicate any likeness between the first and "second appearing" of our Lord?
31. As the first was a coming in humility, and the second will be a coming in glory, what resemblance can be indicated?
32. How are we commanded to await His coming? Matt. 24: 42, 44; Luke 9: 23; 12: 40.
33. Where are the words found that form the heading of this lesson?

The use of the word "Israel" must be learned from the general sense of the context. Sometimes it refers to the whole nation, including the twelve tribes and the Levites. After the separation of the nation into two kingdoms, the ten tribes only are called Israel. In some of the prophecies which refer to the restoration of the whole nation to the favor of God, "Israel" is again used.

## LESSON TWENTIETH.

### *Numbers, Chapter* 15.

### SINS OF OMISSION AND PRESUMPTION.

*"How oft did they provoke Him in the wilderness, and grieve Him in the desert!" "Keep back thy servant also from presumptuous sins."*

1. How long did the Israelites remain at Kadesh?
2. In what direction did they then journey? Deut. 2: 1.
3. What are the six subjects of chapter fifteenth?
4. Where is it probable these laws were given?

5. Were they a repetition of those given in Horeb?

Vs. 1–16.

6. When were the sacrifices to be offered, which are included in these verses?
7. What promise is implied in verse second?
8. Were these laws intended for the "strangers" who lived in the camp?
9. Who are referred to in v. 13th?

Vs. 17–21.

10. Had the ordinance which is included in these verses been given before this time?

Not before. It was a new perquisite for the priests.

11. How did it differ from that in Lev. 23: 17?

The requisition here is of the first of every kind of grain, formed into dough. Prov 3: 9.

12. After the return from captivity was this ordinance a part of the renewed covenant? Neh. 10; 37.

Vs. 22–29.

13. In what respects does the law contained in these verses differ from that given in Horeb? Examine Lev 4: 2.

These regard sins of omission, while the laws in Lev. 4 regard sins of commission. From Matt 25: 45, we learn that they are equally sinful. In Hosea 4: 6—9 we learn the sin of neglecting to inform ourselves of God's commands. In Heb. 2: 1—3, we learn the sin of forgetting what we have heard.

Vs. 30, 31.

14. What is the guilt of a presumptuous sin?

The literal translation is a high-handed or defiant sin. The word presumptuous well expresses it. Its common definition is "proud, insolent, self-confident;" it is derived from a word meaning "to arrrogate to oneself." The idea gained from this is, a sin committed in defiance of a known and acknowledged law of God. There was no sacrifice appointed in expiation of this sin, and in some cases its punishment was immediate. *If there was time*, it is not told us that repentance was impossible, and a penitent sinner could avail himself of the morning or evening sacrifice, or of the expiation on the great day of atonement. Lev. 16: 30. We are not taught that any were rejected on that day, for the iniquity of all was laid on Him who was offered. Isa. 53: 6. It was ne-

cessary to feel the need of pardon and to ask for it according to the prescribed way. For instances of this sin see Num. 14 : 40. 1 Kings 12 : 25–33 ; 2 Sam. 24. See also Heb.10 : 26–29.

15. What was to be its punishment ?

The expression, "His iniquity shall be upon him" is difficult to understand. It seems to mean that the sinner shall, himself and alone, bear the guilt and burden of his sin. He has despised the word of the Lord and has no right, while sinning, to the blood of atonement.

The expression does not necessarily mean that he cannot repent. "Utterly cut off," expresses the Hebrew form of emphasis, which is, "shall be cut off, shall be cut off." See Eleven Months in Horeb—Lesson 31st.

Vs. 32–36.

16. What subject is contained in these verses ?
17. Was the sin of the Sabbath-breaker one of ignorance or of presumption ?

He could not have been ignorant of the Sabbath law, nor of its penalty. Ex. 35 : 2, 3. He sinned deliberately, against light and knowledge. Maimonedes says, of a presumptuous sin: "No man sinned thus unless he had a settled opinion to the contrary," as in Sabbath-breaking he must disbelieve Creation, the Rest of God, and His right to ordain this period."

18. What was the well-known penalty for Sabbath-breaking ? Ex. 31 : 15.
19. Had the manner of death been prescribed ?
20. Where was the man placed until the will of the Lord was made known ? Num. 15 : 34.
21. Was his punishment to be similar to that of the blasphemer ? Lev. 24 : 16.
22. With what other sin is Sabbath-breaking classed, by the appointment of this punishment ? Deut. 17 : 2--7.
23. How was stoning inflicted ?

See Eleven Months in Horeb, page 68.

The fact that this punishment was by direct command of the Lord, who seeth the heart, proves that the man was not ignorant.

Vs. 37–41.

24. What was the law of fringes ?
25. For what was it given, and who were reproved by our Saviour for making this law an occasion of sin ?

26. What practical instructions may we gain from this lesson?
27. Where are the words found which form the heading of the lesson?

## LESSON TWENTY-FIRST.

### THE SABBATH.

*'The heavens and the earth were finished, and all the host of them, and on the seventh day God ended his work which he had made, and he rested on the seventh day, and God blessed the seventh day and sanctified it." "Jesus said, It is finished." "There remaineth therefore a rest to the people of God."*

1. Was the Sabbath instituted for the Israelites or for the whole world?
2. What proofs can you give of this? Gen. 2:1–2; Ex. 20:10.

It belongs to the history of the world. The division of time into weeks, was well-known among the nations of antiquity. This unity in the observance of a division of time, not strongly marked as a division of nature, can be best accounted for on the supposition of a common tradition. What more reasonable than the designation, by Jehovah, of a sacred day to be observed by man from the beginning of the world.—Adapted from Genesis and Geology.—*J. P. Thompson, D. D.*

3. For what reasons were the Israelites required to observe the Sabbath so strictly? Ex. 31:13–17.

It was to them a sign and a covenant. It was to keep before them a knowledge of the Lord.

4. Among what laws was the command to keep it placed? Ex. 20.
5. What ordinance placed it also among the ceremonial laws? Num. 28:9, 10.

It became a part of their great ceremonial system, when sacrifices were appointed for it.

6. Of what was it a sign ?

The Sabbath was a sign of Creation, of the rest of God, and of that first perfection when the world was without sin.

7. How was it a covenant ? Ex. 24 : 3–8.
8. Of what was it a type ?

A type of the completion of our Saviour's work of redemption, of our new creation into a higher spiritual life, of the future rest and peace (Isa. 11 : 10) when man shall cease from work, as God did from His (Heb. 4 : 10).

9. Is it still a type of this future rest ? Heb. 4 : 9.
10. What joyful sound announced to the Israelites the beginning of the Sabbath ? Num. 10 : 10. Lev. 23 : 1–3.
11. What sound will announce to the world the beginning of the Millennial Sabbath ? 1 Thess. 4 : 16.
12. What was permitted and what was required on the Israelitish Sabbath ? Ex. 16 : 25, 30; 20 : 10, 11; Lev. 23 : 3; Num. 28 : 9, 10; Neh. 10 : 31; 13 : 15–23.
13. What was required in the observance of the Sabbatical year ? Lev. 25 : 4–7.
14. What was required in the observance of the year of Jubilee ? Lev. 25 : 8–13.
15. Of what were these requirements typical in the future promised Sabbath ?

Of bodily and mental rest, when toil and strife are known no longer, for "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever." Isa. 32 : 17.

16. Which of the feasts of the seventh month combined all these types of rest and peace and joy ? Lev. 23 : 33–43.
17. What was required to keep the Sabbaths besides the people of Israel ? Lev. 25 : 3, 4.
18. How were they punished for failing to let the land enjoy her Sabbaths ? 2 Chr. 36 : 20, 21.
19. By whom had the sin and its punishment been foretold ? Lev. 26 : 33–35.

20. By what captivity was this fulfilled, and how long did it continue? Dan. 9 : 2.
21. When Israel returned from the captivity, what solemn engagement was made to keep the laws of God? Neh. 9.
22. Was the observance of the Sabbath included in this covenant?
23. Was the Sabbath observed by our Saviour and his disciples?
24. Do we keep the same Sabbath day?
25. What does our Sabbath commemorate in addition to that of the Jews?
26. How does the fact of an institution being both a sign and a type of holy things add to its sanctity?

The institution keeps that in mind, of which it is a sign, and that in mind of which it is a type; if the sign and the type are of holy things and both are remembered, the institution will be kept holy.

27. How can this be applied to the Sabbath of the Israelites and to the Lord's Day of the Christians?

The Sabbath was

| | |
|---|---|
| *A sign* that God had finished His work of creation. Gen. 2 : 1-3. | *A type* of Christ's finishing His work of redeeming the world. John 19 : 30, 31 |
| A sign of Rest. | A type of Rest. |
| A sign of the deliverance from Egypt, by Moses. | A type of the deliverance from sin by Christ. |

The Lord's day is

| | |
|---|---|
| A sign of the resurrection of our Lord. John 20. | A type of the resurrection of His people. 1 Cor. 15 : 13-20. |

28. What practical instructions may we gain from this lesson?

Among the Sabbath lessons is one from the word "*Remember*," for in six days the Lord made heaven and earth and *rested*. Remember the holy rest of God, the perfect earth, the deliverance from Egypt, the Saviour's death, His finished work, the world's redemption. Look forward to the fulfillment of all Sabbath types, in the rest that remaineth for the people of God.

29. Where are the texts found that form the heading of this lesson?

## LESSON TWENTY-SECOND.

*Numbers, Chapter* 16.

### THE CONSPIRACY.

*"They envied Moses also in the camp, and Aaron, the saint of the Lord."*

1. What are the subjects of this chapter?
2. Who were the conspirators in the rebellion?
3. To which of the tribes did they belong?
4. What arrangement of the camp enabled them easily to concert this plan? Num. 2: 10; 3: 29.
5. What relation was Korah to Moses and Aaron?
6. From which son of Levi were they descended?
7. On what ground of inherited rights could Korah have founded his jealousy?
8. Whose right of choice did he deny? Num. 4: 1, 2, 19; Heb. 5: 4.
9. What sins were the cause of his conspiracy?

See heading.

10. Who else joined in the conspiracy?
11. To whom did they present their complaint? Num. 16: 3.
12. What truths and what falsehoods were contained in it?

To understand the expression, "All the congregation are holy," we must remember that we are still studying a period during the education of the Israelites, when they had not learned what we mean by the word "holy." Their idea was, "set apart or separated." Even Korah's audacity could not have claimed personal holiness for the children of Israel.

Holiness was taught them as separateness, cleanliness, and as purity. For instance, the first-born were set apart as holy to the

Lord. A tribe was chosen for his service,—a family from the tribe,—an individual from the family;—this individual was invested with separate powers,—clothed with a distinctive dress; he underwent a purification from outward defilement; was commanded to offer a physically perfect animal, chosen from among the clean animals which had been carefully and by especial law separated from the unclean. Thus separateness, purity, perfection, were required in both priest and sacrifice, and they were called "holy," and all this was ever enforced by the words of the Lord, given as a reason for these requirements, "for I am holy." Another teaching associated *sin*, with (its consequences) *death*, with uncleanness and with certain forms of disease, such as leprosy. Freedom from these was understood to represent freedom from sin, without which a holy God could not be approached. Holiness thus gradually came to express separation from all that could offend God, and as the infinite purity of the Divine nature became more clearly understood, His purity being given as a reason for every requisitation, the true gospel meaning of holiness was finally developed, and the need of personal holiness made plain to all. David prays for this when he exclaims, "Create in me a clean heart, and renew a right spirit within me."

13. What answer did Moses make to Korah?
14. What did he understand to be his ambition? Num. 16 : 10.
15. What did he propose to Korah as a test whether the Lord would permit him and his company to perform the duties of priests?
16. What is remarkable in the answer of Moses to the charges made against him?

That he asserts nothing for himself, but refers all decision to the Lord.

17. Which of the conspirators did not go with Korah to speak to Moses?
18. What did Moses do in regard to them?
19. What was their answer, and what was insolent in its manner? Num. 16 : 12, 13.
20. What did they consider their especial grievance?
21. What was the meaning of the answer of Moses? *v.* 15 : compare 1 Sam. 12 : 3, 4.

See descriptions of Eastern despotic power, 1 Sam. 8: 10–18; 1 Kings 12 : 14, and contrast the rule that Moses had exercised over the people.

They had charged Moses with self-aggrandizement and with a desire to be as a prince over the people of the Lord. Moses denies having in any way exercised such authority, or ever having aimed at so doing. A few references to the history of his receiving and exercising authority will prove his innocence.

Ex. 4 : 1–17. His objections to being sent to Israel.

Ex. 4 : 29, 31. His reception by them.

Ex. 14 : 10–15. His encouragement of them, without reproach for their fears.

Ex. 16 : 4–8. His teaching to them that their murmurings were against the Lord.

Ex. 17 : 8–15. His praying for them, when they were fighting against Amalek.

Ex. 20 : 18–22. His standing between them and the God they feared.

Ex. 32 : 10–14. His pleading for their pardon instead of accepting the promises for himself.

Ex. 40. His referring everything to the Lord, in the setting up of the tabernacle, and

Lev. 8. In the consecration of Aaron and his sons to the priesthood.

Lev. 24 : 10–16; Num. 15 : 32–36. His referring all cases of difficulty to the Lord. His meekness and humility in all the trials of the journey to Kadesh. His unparalleled patience and unselfishness through the long rebellion that occurred there.

All this shows how far from assuming the state and pomp of a prince, was the heart of "Moses, who was faithful in all his house as a *servant*."

22. Did Korah and his company venture to present themselves before the Lord? Num. 16 : 16–19.

23. Of what kind of sin were they guilty? Num. 15 : 30, 31.

24. Did Moses command Korah to come with his company?

25. Whose side did Korah's influence induce the people generally to join?

It is probable that a large portion of the congregation joined against Moses and Aaron. The desperation of the people must be considered; they had been turned back to die in the wilderness. This rebellion was undoubtedly an effort to usurp the power of both of their leaders, to reconstruct their government, and to control their own affairs from that time forward.

26. How were they suddenly reminded that the "Most High Go ruleth over the kingdom of men, and He

appointeth over it whomsoever He will?" Num. 16 : 19.

27. What sentence did He pronounce upon them all?
28. Did Moses and Aaron desire the destruction of the people?
29. To what duty were they, as always, faithful? Num. 16 : 22.
30. Was their prayer answered, and in what way?
31. Did Dathan and Abiram still retain the same insolent bearing?
32. Who went to them?
33. Were the congregation warned of the coming judgment?
34. Did Dathan and Abiram remain unbelieving and rebellious.

The expression "came out and stood" indicates an unconcerned lounging manner as if they were a little interested to see what would happen.—*Bush.*

35. What were then the words of Moses? Num. 16 : 28–30.
36. What are the practical instructions of this lesson?
37. Where are the words found which form the heading?

## LESSON TWENTY-THIRD.

### *Numbers, Chapter* 16 : 23–50.

### JUDGMENTS.

"*The earth opened and swallowed Dathan and covered the company of Abiram.*" "*My flesh trembleth for fear of thee, and I am afraid of thy judgments.*"

1. What manifestations of the wrath of God followed the words of Moses? Num. 16 : 31–35.

2. Which one of the judgments was in answer to the words of Moses, "If the Lord make a new thing?"

This was "a new thing" as a punishment. (Fire, as an emblem of both the presence and the wrath of God was familiar to them.)

3. What did Moses say this would prove to the people?
4. Could there be any doubt in the minds of those who witnessed the scene?
5. Who escaped from the judgment? Num. 16 : 26, 27, 34.
6. Were any of Korah's family spared? Num. 26 : 11.
7. What perished besides the people? Deut. 11 : 6.
8. Against whom had the complaint of Dathan and Abiram been made? Num. 16 : 13, 14.
9. In what way did they so distort the truth as to make their statement a false one?

It was true that Moses had led them, that they were to die in the wilderness, that he had not brought them into Canaan. It was not true that he desired despotic power, nor that their punishment was his fault, nor that Egypt was to them a land of luxury. See contrast between Egypt and Canaan, Deut. 11 : 10–12. Watering by foot, refers to the mode of irrigation required by the dependence of the Egyptians on the overflowing of the Nile, in the place of rains.

10. What part of the presumptuous sin did they commit in applying the Lord's description of the land of promise to the Egypt of their bondage? Num. 15 : 31; 16 : 13, 14.
11. What remarkable justice was displayed in the manner of their punishment?

In answering this question, remember by Whom, through whom, and by what, they were punished.

12. Did Korah perish with Dathan and Abiram?
13. In what did his sin differ from all the others?
14. What was the difference between the sin of "the men that appertained unto Korah," *v.* 32, and that of the hundred and fifty princes?
15. What are these last called? Num. 16 : 38.

16. Had they any claim upon the priesthood?
17. Was their sin like that of Nadab and Abihu, or like that afterwards committed by Uzziah? Lev. 10 : 1; 2 Chron. 26 : 16.
18. Were their sins alike presumptuous?
19. Was the fire that consumed them a part of the great convulsion of nature attending the earthquake, or a manifestation of the displeasure of the Lord from the tabernacle?
20. How was this a punishment peculiarly appropriate to their sin?

The sin was against the Lord and the holy ordinances of His worship. The fire came from the Shekinah, crossed the holy place, and leaving Aaron unharmed, consumed those who had presumed to unite in his appointed duties.

21. How may we learn from the judgment of Korah, and of Nadab and Abihu, to apply the words found in James 2 : 10?
22. How does St. Jude describe such sinners as Korah?
23. Did the descendants of Korah have part in the ministrations of the sanctuary? 1 Chron. 9 : 19.
24. What was done with the two hundred and fifty censers, and for what reason?
25. To whom was the charge committed? Num. 16 : 37; 4 : 16.

It was the duty of Eleazar to take charge of the vessels of the sanctuary.

26. What is the meaning of "memorial?"

A memorial, as the word is used in the Bible, means something to call attention to the future as well as the past. Like the use of the word "ensamples" in 1 Cor. 10 : 11, 12, as warnings, of sin and punishment.

27. In its use in the Bible how does it differ from "sign" or "token?"

A sign is simply a signal or watchword, a direction or notice.

28. Had the fearful judgments upon the conspirators subdued the spirit of rebellion?

29. What was the new complaint?
30. What silent appeal did Moses and Aaron make to the Lord? Num. 16 : 42; Psa. 34 : 5.
31. How were they answered? Num. 16 : 42; Psa. 46 : 1, 11.
32. Where did they present themselves to hear the will of the Lord?
33. What was the sentence upon the people?
34. Was any warning given to them at this time?
35. How was the Avenger of the Lord "stayed?"

This atonement was not of expiation. The high priest, the censer, the holy fire, and the incense upon it, with the ascending cloud of its burning, were hastily carried between the dead and the living; and mercy, not pardon, was vouchsafed to God's rebellious children. Isa. 55 : 7.

36. Where are the verses found that form the heading of this lesson?

## LESSON TWENTY-FOURTH.

### *Numbers, Chapter* 17.

### AARON.

"*No man taketh this honor unto himself but he that is called of God, as was Aaron.*

1. Who was Aaron?

A descendant of Levi. The brother of Moses. The high priest of Israel. A type of Christ.

2. What was his office in the tabernacle service?
3. How long had he held this office?
4. By whom was Aaron separated from the Levites for this work? Ex. 28 : 1; Heb. 5 : 4.

5. When was he solemnly consecrated, and by whom? Lev. 8.
6. What sign was given of the Lord's acceptance of him? Lev. 9 : 23, 24.
7. What were his chief duties? Heb. 8 : 3; Lev. 24 : 2–4; Ex. 30 : 7–9.
8. What sacrifice could be offered only by him?

That of atonement. The yearly sacrifice, which was a type of the atonement for the world's sin. Other sacrifices, although including the idea of atoning sacrifices, were in many cases appointed for sins of individuals, and showed the *application* of atoning blood. The great day of atonement typified the whole work of Christ, and was performed *alone*. Lev. 16 : 17.

9. How was the work of Christ typified by the various ceremonies of that day? Lev. 16.

The chief types were the sacrificed animals whose blood was taken within the veil, and the scape-goat which bore away the sins of the people. All the ceremonies were typical. Aaron in his priestly office typified Christ, and was made ceremonially pure (verse 4), for Christ is pure; then he was clothed in pure linen, a type of righteousness.

He offered the sacrifices, and carried the blood to the mercy-seat, which was a type of the throne of God. Heb. 9 : 24–26.

He carried the censer within the veil with the blood, and thus typified the intercession of Christ. Heb. 7 : 25. The atonement completed, he sent the scape-goat into the wilderness, thus showing the result of his work. Then he completed the day's duties clothed in his glorious garments. Ex. 28 : 2.

From Heb. 9 : 28, we learn that his re-appearance to the people after his atoning work typified the second coming of our Lord, unto salvation.

10. In what other particulars was Aaron and his priestly office typical of Christ and of his work?

(See question seventh.) In all the sacrifices he offered, he typified Christ and His sacrifice.

In his care of the candlestick, he typified Christ's care of His Church, whose members He says are the lights of the world. In offering incense, he typified the intercessory prayers of Christ.

11. Did Christ ever perform the office of a high priest in the Temple at Jerusalem?
12. Where and how did He perform the office which was

typified by Aaron's work? John 19 : 17, 18; Heb. 13 : 12; 9 : 24.

13. Why could Aaron not be a perfect type of the Saviour? Heb. 7 : 26, 27.
14. What were Aaron's duties when the camp moved? Num. 4 : 5 15.
15. Are we told that he was ever unfaithful to his duties as a high priest?
16. On what ground then did the conspirators murmur against Aaron. Num. 16 : 3.
17. By what miracle was the pre-eminence of his office finally determined? Num. 17 : 8.
18. Why was Aaron's name chosen instead of that of Moses, to represent the tribe of Levi?

The position of Moses had been established as recorded in Num. 12 : 7, 8, and by the instantaneous destruction of those who perished in the opening of the ground. The miracle of the rods was to vindicate forever the right of Aaron and his family to the priesthood, a right which had not been defended as clearly as that of Moses, whose petition had been immediately answered. Num. 16 : 28-34.

19. If the tribe of Levi was represented among the rods, how could their number be only twelve?
20. In what place of holy safety were the rods placed?
21. What position is intended by "before the testimony?"
22. What was signified besides the literal meaning of those words? Hab. 2 : 20.
23. Whom was it the especial privilege of the friend of God (Ex. 33 : 11) to meet there? Ex. 25 : 22; Num. 7 : 89.
24. How long were the rods left in the most holy place?
25. What was the appropriateness of the words "tabernacle of witness," on this occasion?
26. What miraculous change was produced in Aaron's rod?
27. To whom was the miracle displayed?
28. How did the people show that they were convinced

of Aaron's separation for the priesthood, and awed by the power of the Lord? Num. 17 : 9, 13.

29. Why was Aaron's rod preserved?
30. What is a "token" and with what word is it synonymous? Num. 16 : 38.
31. Is Aaron's rod ever again mentioned in the history of Israel?
32. What state of feeling was produced in the minds of the people by these repeated miracles?

    It seems probable that the people feared an immediate execution of the sentence of Num. 14 : 28–30.

33. How many of those who had refused to enter Canaan perished in sight of the land?

## LESSON TWENTY-FIFTH.

### *Numbers, Chapter* 18.

### THE SERVICE OF GIFT.

*"He came not to be ministered unto, but to minister."*

1. After Aaron had received the miraculous proof of his separation to the work of the ministry, what sign of the favor of the Lord was given him?
2. How had he been accustomed to receive the commands of the Lord?

    Examine such texts as Lev. 8 : 1, 2, 36 ; Num. 2 : 1.

3. Had the Lord ever spoken directly to him? Ex. 4 : 27 ; Lev. 10 : 8.
4. Did the Lord on the occasion recorded in Exodus, exalt him to a position of honor, or make him an assistant to Moses? Ex. 4 : 15, 16 ; 7 : 1.
5. What were the circumstances of the occasion recorded in Leviticus?

In Aaron's deep distress it seems as if the Lord reminded him of His presence, and enforced the words of Moses by the warning which He gave. Lev. 10 : 8–11.

6. What proofs can you find that both before and after his appointment to the priesthood he humbled himself and became obedient to Moses? Ex. 17 : 12; 24 : 14, etc.
7. What especial privileges did he share with Moses? Ex. 24 : 9, 10; Lev. 9 : 23.
8. What reason had Aaron for deep humility? Deut. 9 : 20.
9. Did he ever rebel against Moses, and under what circumstances? Num. 12 : 2.
10. How is the imperfection of any human type of our Lord, shown by these sins of Aaron? Heb. 7 : 26–28.
11. Why was an animal a more perfect type of our Lord's sinless sacrifice than a human being? 1 Kings 8 : 46; Prov. 20 : 9.
12. What does this show in reference to human sacrifices?
13. Are they anywhere sanctioned in the Bible?
14. What commands are given against them? Lev. 20 : 2; Deut. 12 : 29–32.
15. What part of the work of our Lord was always represented by some *person* (being what is called a "personal type")?

That which required an exhibition of any intellectual power, such as will, or of actions proceeding from the exercise of any such power. The high priest in his official duties and Moses in his leadership, are examples.

16. By which of Aaron's sons was the office of high priest continued?
17. What offices were held by the younger sons of Aaron?
18. What responsibility was placed upon him and them? Num. 18 : 1, 5.
19. What were the duties of the Levites, in regard to Aaron? Num. 18 : 2.

(See also for his descendants. 1 Chron. 23 : 28.)

20. Was this service for Aaron personally, or for the Lord? Num. 18 : 6.
21. How had the command that they should minister unto him, been previously given? Num. 3 : 6–9.
22. Who had the oversight of them? Num 3 : 32.
23. In whose place were the Levites taken for the service of the Lord? Num. 3 : 45.
24. What did the Lord call them? Num. 18 : 6 ; 3 : 9.
25. What did He call the office held by Aaron and his sons? Num. 18 : 7.
26. What feeling on Aaron's part typical of our Saviour's work does this indicate? Heb. 5 : 4, 5 ; John 10 : 17, 18.
27. Can you give any proofs of the devotion of Aaron's life to the will of the Lord? Lev. 10 : 3 ; Num. 8 : 1–3, etc.
28. Where are the words found that form the heading of this lesson?

## LESSON TWENTY-SIXTH.

*Hebrews* 3 : 1 ; 2 : 17 ; 4 : 4–16.

### OUR HIGH PRIEST.

*"We have a great high priest, Jesus the Son of God."*

1. What is meant by Christ Jesus being the High Priest of our profession? Heb. 3 : 1.
2. What indicates His office in the name "Christ Jesus?"
3. How has He performed the chief duty of the Jewish high priest? Heb. 2 : 17 ; 2 Cor. 5 : 14–21.
4. Why are we told to "consider" the High Priest of our profession?

Because He is worthy of the highest consideration and contemplation. In the first chapter of Hebrews, He is described as the

Son of God; the manifestation of the Father's glory; as worshiped by angels; as entitled to a throne of righteousness, and as the Creator. In the second chapter, as taking our nature upon Him, that He might die for us and thus make reconciliation. We are, therefore, told to "consider," or to think upon our High Priest.

5. What is meant by "*Great* High Priest" as applied to Christ?

The idea is that Jesus Christ, who is passed into the heavens, is still our living High Priest, He who now holds this office in regard to us.

The high priesthood was limited at first to the eldest sons of Aaron's family. After Aaron's death Eleazar received the office (as Nadab perished for his impiety); from him the office passed to Eli, a descendant of Ithamar, Aaron's fourth son. In the days of Solomon it was restored to the family of Eleazar, and remained with them until the captivity. During the Asmonean government it was held by a private Levite family, and was often taken by violence, so that several high priests were sometimes living at the same time, as in the time of our Saviour. Tiberius had made Valerius Gratus procurator of Judea. He displaced Annas, and gave the office to Ismael, A. D. 23, the following year to Eleazar, the next to Simon, the next to Caiaphas, the son-in-law of Annas. Caiaphas is said to have been "high priest that year," A. D. 26. While all the others retained the title, the acting one was called the "great high priest." The office, not the individual, was typical of Christ, so that the type was he who performed the work of reconciliation.

6. Why is our Great High Priest called Jesus the Son of God?

To show His divine nature, that His priesthood was not Levitical, and having shown this to make it a reason for holding fast a profession which has such an High Priest. Our High Priest was not a descendant of Aaron. Heb. 5 : 10; 7 : 14, 15; Matt. 27 : 54; Heb. 7 : 28.

7. To what is allusion made in the expression, "that is passed into the heavens?" Heb. 4 : 14.

To the great day of atonement, when the high priest entered within the veil before the presence of the Lord in the most holy place.

8. What did the Jewish high priest take with him there as a ground of his intercession?

The blood of the sacrifice, which was a type of Christ.

9. Why could he not have entered the holy of holies, which was a type of heaven, without this blood?

Heb. 9 : 7. It was the appointed way in which atonement was to be made. For the Israelites it was "the way, the truth, and the life."

10. How did our Saviour fulfill this type of entrance within the veil? Heb. 9 : 12.

11. The blood of what sacrifice did He present?

That which lambs and goats had typified.

12. For whose sins was our Great High Priest *not* obliged to atone? Heb. 7 : 26, 27.

13. How was His a "greater and more perfect sacrifice?" Heb. 9 : 13, 14.

14. How often was the Jewish high priest obliged to offer atonement for the people?

Every year on the great day of atonement, and daily in the morning and evening sacrifices, besides countless sacrifices on special occasions and for particular sins.

15. Why were the sacrifices so often renewed?

They were imperfect. Heb. 9: 7–10.

16. What in our Saviour's one offering shows its perfection?

In the use of the word "perfection," not only moral qualifications, but entire fitness, is indicated. A perfection which filled every requirement of a sacrifice. His was a sacrifice pure, sinless, voluntarily offered, and which had been typified and promised for ages. It was offered by a sinless priest. It was God Himself offering Himself for the world He had made and loved. In a word the perfection of this offering is proved by its efficacy. *It is accepted*, for us. Heb. 10 : 10.

17. Why is the consideration of the character and work of our High Priest a reason for our holding fast our profession?

Rev. 5 : 12, 13. He is a Priest worth loving. There is a heaven worth gaining. "Let us labor therefore to enter into that rest."

18. What help does the priestly character of Christ give us? 2 Cor. 5 : 17–21; Rom. 5 : 10; Heb. 4 : 15, 16.

19. What kind of sympathy can our High Priest have with us?
20. What exhortation is a natural result of this consideration of the character of our High Priest? Heb. 4 : 16.
21. Why is our mercy-seat called a throne?

Because to Him who has shown mercy, is ever ascribed "the kingdom, the power and the glory." Heb. 1 : 3; Rev. 5 : 6. His was a royal priesthood, typified by Melchizedec, the king and priest.

22. Why a throne of grace?
23. For what are we to approach it?
24. Is there a difference between mercy and grace?

In John 3 : 16; 1 John 4 : 9, 10, 16, we read of the mercy which is the cause of the grace being sent to us, and produced in us, so that we can find mercy. It is a circle of love. Mercy for the misery of men, sends grace through which their sins, the cause of their misery, may be removed. *Mercy* can be exercised towards the lower animals by God, Deut 25 : 4; Job. 38 : 41; Jonah 4 : 11. *Grace* is only for man as an accountable being.

25. Do we need both?
26. How are we to seek them?
27. What is meant by "boldly?"
28. Why may we come "boldly?"
29. When are we to come?
30. What is a "time of need?"
31. Where are the words found that form the heading of this lesson?
32. What are the six subjects of the lesson?

1st. The meaning of the titles of our Lord, "Great High Priest," "Jesus, Son of God."
2nd. Why he received these titles.
3rd. The duties of Christ as our High Priest.
4th. How and where performed.
5th. What types their performance fulfilled.
6th. How His work is applied to us and in us.

# LESSON TWENTY-SEVENTH.

## *Hebrews, Chap.* 5 : 1–10.

### OUR MERCIFUL AND FAITHFUL HIGH PRIEST.

*"Called of God as was Aaron."*

1. For what reason is a description given of the Aaronic priesthood? Heb. 5 : 1–4.

   That by a careful exmination the superiority of the priesthood of Christ might be understood.

2. From whom were the high priests taken?
3. For what purposes were they chosen?
4. What was the object of their service?
5. What three divisions were observed in the order of consecration?

   Ex. 29 : 4, washing. Ex. 29 : 5, 6, clothing. Ex. 29 : 7, anointing. Lev. 8 : 5–12.

6. Which one indicated purity? Psa. 51 : 2.
7. Which one indicated a putting on of righteousness? Psa. 132 : 9, 16.
8. Which one indicated the anointing by the Holy Spirit for the work of the ministry? Isa. 61 : 1; Dan. 9 : 24.
9. Thus "ordained," what was the high priest prepared to do? Heb. 5 : 1.

   Read Lev. 8. After the consecration, the sin offering was sacrificed (v. 14); this was for especial and personal sins. Then the burnt offering (v. 18), which was for the general application of sacrifice to the consecrated persons. Then the ram of consecration was slain, by whose blood they were again set apart for holy duties (v. 23). By the touching of the ear, the hand, and the foot, was signified the consecration of the ear to hear the words of the Lord, of the hand to work for Him, of the foot to walk in His ways.

   The idea seems to be the *entire* consecration as neccessary to an acceptable performance of His work.

10. What feeling was the consideration of his own infirmities to produce in him?
11. How would this consideration and its result give earnestness to his service?
12. By what authority was the office taken?
13. What is now meant by being called of God, and how is this different from the call of Aaron?

Aaron was called by name; the call now is internal.

14. By whom was Christ called to the office of high priest?
15. Was Christ called as was Aaron? Heb. 5: 10; 10: 7.
16. How was Christ anointed? Matt. 3: 16–17.
17. How could the priestly office be a glory to Christ?

It was through the taking of the priestly office that Christ offered His atoning sacrifice. He displayed to angels and to men, the work of redemption. See Eph. 1: 17–23; 3: 17–21; Acts 3: 13.

18. Was the order of Christ's priesthood the same as Aaron's? Heb. 5: 6.
19. Why was the order or kind of priesthood held by Christ more truly typified by Melchisedec?

Not a priest by descent, a priest of a royal line.

20. Which of the qualifications of a high priest is Christ shown to have possessed? Heb. 4: 15; 5: 1, 10, etc.
21. What is meant by "in the days of his flesh?"
22. What period of his suffering is referred to?
23. What was the human cry and prayer then offered?

This seems to refer to the agony in Gethsemane, and to the suffering on the cross. "Strong crying" indicates intensity of agony. It was permitted to His human nature to suffer to the extent of possibility.

24. Was the prayer literally answered? Luke 22: 43.
25. Why was Jesus, the Son of God, required to bear this suffering of death? Heb. 5: 8; 9: 28.
26. What obedience could have been necessary for Him to learn?

Christ's learning obedience, means His experiencing a submission to the conditions of humanity. "He became obedient to the

death of the cross," means that He experienced all its sufferings. More than bodily pain, even every form of spiritual suffering, even the despair of one who has no hope.

27. Does the expression "being made perfect" refer to moral character or to His official work?

28. What does this perfection enable Him to become?

An all-sufficient Saviour. He knew our lost condition; He felt our sorrows; He offered a complete sacrifice; He made a perfect intercession. To be a perfect mediator, the knowledge of the natures of both God and man was necessary. Our Saviour possessed both natures. As man he had a human life to sacrifice; as God, He had the power to sacrifice it. The sinless one offered a pure offering. The Lord of Glory could lay down His life and take it again.

29. Would there have been any efficacy in the long series of sacrifices if the antitype had failed to perfect the work?

30. To whom did He become the author of salvation? Heb. 5: 9.

31. How only can true faith be proved?

32. What obedience is required of those who have faith? Rom. 10: 9, 10.

33. What is required of those who have not faith? Rom. 10: 13–18; John 7: 17.

34. Where are the words found that form the heading of the lesson?

## LESSON TWENTY-EIGHTH.

*Hebrews* 5 : 10; 7 : 1–26.

### OUR HIGH PRIEST AND OUR KING.

*"Called of God an high priest after the order of Melchisedec."*

1. What is meant by "order" of Melchisedec?

2. What is the meaning of the name? Heb. 7 : 2.

3. What is the meaning of Salem?

In the meaning of these names is prefigured the distinguishing characteristics of Christ's reign as Messiah. Examine Isa. 9 : 6, 7; 32 : 1, 2; Jer. 23 : 6; Zech. 9 : 9; John 12 : 12–15.

4. What city is supposed to be meant by Salem? Psa. 76 : 2.
5. What were the two royal titles of Melchisedec?
6. What is said of his priesthood?
7. By what authority must he have received his office? Heb. 5 : 4.

His authority must have been given by God. He was probably an anointed prince of a tribe among whom the worship of the true God had been preserved.

8. How long did he live before the institution of the Levitical priesthood?
9. What priestly acts did Melchisedec exercise in regard to Abraham? Heb. 7 : 4, 6.
10. What in his receiving tithes proves an official position?
11. Does the account of him refer to his natural or official life? Heb. 7 : 3.

To his office as priest, which like that of Christ Jesus, was not (as that of the Levites) an inherited right, nor one that ceased at a certain age. His was an independent priesthood.

12. What comparison is instituted between Melchisedec and Abraham? Heb. 7 : 4.
13. In this comparison, does "better" (verse 7) refer to character or official position?
14. What difference officially existed between Melchisedec and Abraham?
15. Which one is proved to be the "better?"
16. What difference is shown between the official position of Melchisedec and that of the Levitical priesthood, of which Abraham was the ancestor?

The argument is simply this: although the Levitical priests had a right to receive tithes, one greater than they, gave them to Melchisedec, thus proving his superiority over both Abraham and the priesthood.

This priesthood of Melchisedec was made like to that held by

the Son of God, therefore Christ was greater than any Levitical high priest.

17. What imperfection existed in the office of the Levitical high priest, as a type of Christ's office, which did not exist in that of Melchisedec? Heb. 7 : 8; 23–26.

It descended from father to son. The priesthood of Melchisedec began and ended with himself.

18. How is Christ's priesthood like that of Melchisedec?

As a priest he stood alone (the only priest of Judah's tribe.) His priesthood remains with Him, He ever liveth to make intercession.

19. What negative likeness existed? Heb. 7 : 14, 15.

20. What likeness is in the mysterious words, "abideth a priest continually?"

Whatever may be meant in regard to Melchizedec, the inference we are intended to draw is, that of eternal duration. For that reason He can save to the uttermost, because He ever liveth to intercede.

21. What is the only termination of Christ's priesthood?

The accomplishment of its work. The redemption of those for whom He died.

22. Will the *effects* of His priestly work ever terminate? Rev. 1 : 4–8.

23. What type of Christ, in some particulars like Melchisedec, appeared between him and the coming of Christ?

24. In what respects was David like Melchisedec and a type of Christ? 1 Sam. 5 : 5.

25. What prophecies refer to Christ as a King of righteousness and of peace?

(See note on question 3.)

26. Where does David clearly prophesy that the expected Messiah would be a king? Psa. 24 : 7–10.

27. From what tribe was it prophesied that He would descend?

28. At what time was it prophesied that He would set up His kingdom? Dan. 2 : 44.

In the days of the kings to whom Daniel referred. The Roman power was at its height when Christ's kingdom was "set up" on the earth.

29. In what town was it prophesied that He would be born? Micah 5 : 2.

30. Were these prophecies fulfilled?

31. Did Christ "set up" a kingdom, or reign upon earth? Col. 1 : 13; 1 Peter 2 : 9; Matt. 20 : 1; 25 : 14.

32. Was this only a spiritual kingdom?

The words, "kingdom of heaven," are used to denote the entire duration of the Messiah's reign. In its beginning, in its continuance, and in its final glory. Outwardly, as the visible church; inwardly, as the invisible. Wherever he reigns, is His kingdom. The expression was familiar to the Jews, Micah 4 : 8; Isa. 32 : 1, and represented to them the glorious and peaceful reign of their King Messiah, the restoration of their national power, and all that is now expected in the second coming of our Lord.

In this connection examine the question of the Pharisees, Luke 17 : 20. Christ says, the setting up of his kingdom was not to be with outward show or observation. It had come and had been set up, and they had not known it. In verse 21, He says, "It is within you," meaning either in their hearts, or among them. St. Paul in Rom. 14 : 17, gives the same idea, that its existence is known by the exhibition of spiritual gifts.

33. What are those called who are subjects of the absent King?

34. What two classes of the members of His church are recognized in the parables?

35. How are they known to Him, and how are they known to the world?

36. How long will the two classes of His subjects remain undivided?

37. What are they commanded to do during His absence? John 15 : 4–10.

38. What petitions are they commanded to offer in reference to His kingdom, and if the kingdom already exists, what does this mean? Rev. 11 : 15; Psa. 67 : 2; Dan. 7 : 14, 27.

39. What two aspects of Christ our King are thus presented to us? Phil. 2 : 8; 1 Tim. 6 : 14–16; Rev. 15 : 3, 4; 1 : 6, 7.
40. Under what two divisions of Christ's work as Mediator have we now considered Him?
41. Which division of Christ's work have we previously studied?

A type is a prophecy. We have studied Christ Jesus in the Old Testament types.

## LESSON TWENTY-NINTH.

### PROPHET—PRIEST—KING.

*"I am He that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and death."*

1. What are the three divisions of Christ's mediatorial work revealed to us in Holy Scripture?

*Prophet*—Matt. 16 : 21; John 14 : 29. *Priest*—Psa. 110 : 4; Heb. 3 : 1. *King*—Psa. 45 : 6; Dan. 2 : 44; Heb. 8 : 1; 1 Tim. 6 : 13-16.

2. Under which division was salvation first revealed to the world?

As Prophet—Gen. 3 : 15.

3. Under which division was it procured for the world?

As Priest—Heb. 9 : 11, 12; 10 : 10.

4. Under which division is it applied to the world?

As King—Isa. 32 : 1, 2, 17, 18; Jer. 23 : 5-8; Matt. 24 : 14; Heb. 4 : 16; Rev. 11 : 15-17. Now is the kingdom in the hearts of His people. All nature will finally acknowledge His reign; see Isa. 35. It is from the *throne* that we find mercy and grace.

5. That mediation might be perfect what was necessary in each of these parts of the Mediator's work? Heb. 2 : 10, 11; 5 : 9.

Perfection.

6. How only could a Mediator be found possessing the necessary perfection? Heb. 2 : 15–18; 7 : 22–25.

In considering the subject, remember that a perfect Mediator must perfectly understand the natures of the persons between whom he is to mediate, and the nature of the offense for which he is to mediate, and the nature of the penalty which his mediation is to prevent.

7. Could any *man*, even if sinless, have fulfilled these necessities? Job 9 : 32, 33.

8. Who alone was entirely qualified for this work? John 1 : 14, 29.

9. In the work of Christ as Prophet, how are the two natures displayed?

As God, He appointed a system of types, teaching that without shedding of blood there is no remission of sins. As God-Man He fulfilled these types. So proving that He was the Author as He is the finisher of our faith.

10. In the work of Christ as Priest, how are the two natures displayed?

As man possessing a life which He could sacrifice. Matt. 20:28; Phil. 2:7, 8.

As God possessing a power which enabled Him to sacrifice it. John 10:18; 18:4–11; 19:28–30.

As man bearing the burden of sin. Isa. 53:4, 5; 2 Cor. 5:21.

As God offering a sinless atonement. 1 Peter 2:21–24.

As man obedient unto death. Phil. 2:8.

As God rising in triumph from the tomb. Matt. 28:1–7.

As man knowing the woe of one forsaken by God. Matt. 27:46.

As God ever living to intercede. Matt. 28:20; Heb. 7:25.

11. In the work of Christ as King, how are the two natures displayed?

As man He established His kingdom among His enemies. Matt. 10:16–39.

As God He forbade His servants to fight for its continuance. John 18:10, 11, 36.

As man He arranged laws, plans, and gave directions to His subjects. Matt. 5–7, 10, etc.

As God He promised and gave spiritual helps in following them. Matt. 10:19, 20; 28:19, 20; John 14, etc.

As man He stood upon the earth and told His people of His departure and of His return. John 14:3, 28

As God He ascended into heaven and a cloud received Him out of their sight. Acts 1:9.

"Being made perfect He became the author of eternal salvation unto all them that obey Him."

12. Where are the words found that form the heading of this lesson?

For a very clear exposition of this subject see Kitto's Bible Dictionary, article Mediator. In it occurs the following passage:

"Such then is the work of Christ's mediatorship—salvation revealed by Him as prophet, procured by Him as priest, and applied by Him as king, the work of the whole person wherein both natures are engaged."

## LESSON THIRTIETH.

### *Numbers, Chapter* 19.

### THE RED HEIFER.

*'The last enemy that shall be destroyed is death." "Jesus Christ who hath abolished death and hath brought life and immortality to light through the gospel.*

The subject of this chapter presents many difficulties to the Bible student, and the lesson will require close attention. Two divisions of the subject must be kept distinctly before the mind. First, why this last sacrifice was necessary to complete the system of typical rites. Second, how this ceremony emphatically did so.

1. For what purpose was the burning of the red heifer appointed? Num 19 : 9.
2. How did sin enter into this world?
3. What are we taught is both the consequence and the penalty of sin? Rom. 6 : 23.
4. How is it said that death entered the world? Rom. 5 : 12.

If animals had died before the creation of Adam, and if Adam were created subject to the death of the body, as we learn from the prohibition in reference to the tree of life, we must ask *what* death was the consequence of Adam's sin?

We read in the Scriptures of three kinds of death, in all of them the idea of *separation* is clearly included.

*Natural death*, which is the *separation* of soul and body, and the type of every other death. We read of this in such texts as the following: "In Adam all die," "after my flesh," "gave up the ghost."

*Moral death.* This is the consequence of sin, and is exemplified as a disease—leprosy—which begins unsuspected, but which spreads through, and if not cured, destroys the whole body. This disease required the *separation* of the diseased person from the holy and the clean. We read of this moral death in such texts as "dead in trespasses and sin."

*Eternal death.* This is *separation* from God, and is the real curse of sin. Without sin "natural death" might have been known to us only as a change of state, or sinless man might have eaten of the tree of life and lived forever, that is, his body might have become immortal. See Gen. 3:22; Rev. 2:7; 22:2.

We can only conjecture, however, what might have been.

We know that through Adam's sin a threefold death was entailed upon us, and removed only by Him, who conquered death, in whom was life, and through whom we are united to the Divine life.

5. Why could an Israelite readily understand the reason that there was a legal uncleanness from contact with death?

Death and sin were so associated in the minds of the Israelites, that one would always suggest the other. They were taught to regard the death of the body, as part of the curse of sin.

6. How had the Israelites been taught the atonement for sin, and the necessity for each individual to place his sins upon the victim? Lev. 17:11; 1:4, and all of chapters 4 and 16.

7. What did the sinless sacrifice represent to each Israelite?

One laden with sins, that were not his own, giving his life in the stead of the sinner.

8. If, after the atoning sacrifice, an Israelite felt himself forgiven and saved from death (eternal), what more would he need that he might live in the fear of the Lord? Lev. 20:7.

Lev. 19:2—Purification from sin, holiness. What we know as sanctification.

9. What disease typified to the Israelites the loathsomeness, defilement, the spreading and result of sin?

10. What only cured leprosy?

We have no account of any means of cure for deep-seated leprosy, except through the direct interposition of God. It seemed intended as a type of sin, infecting the whole being of man.

11. What ceremonies in the cure of the leper typified purification from the disease of sin? Lev. 14 : 1–9, 49–53.

We have so far in the typical ceremonies learned the penalty of sin removed, and the defilement of sin removed, therefore

12. What only remained to be added to the ceremonies to render the system complete?

A means of purification from the defilement consequent upon accidental or necessary association with sin, which was typified to the Israelites by contact with a dead body.

13. Why then was the ceremony of the burning of the red heifer appropriately the last sacrifice appointed by the law?

In considering this subject, remember the atonement of sin itself, and why it was needed, then the representation of the power of sin in corrupting life and separating from God, and last its inevitable result.

14. For what was the water of purification which was made from its ashes, to be used?

15. Why was it appropriate that the heifer should be of a red color?

Among the reasons given, the following seem to me worthy of note. Red, was a well-known type of sin. This offering being for purification from the defilement of death—the consequence of sin—was appropriately of this color.

Another is, that red is the color of blood, and in blood is life, therefore it was appropriate that this offering should remind of the Life that was sacrificed for man that eternal life might be given to man.

16. Why must it be without spot or blemish?

Whatever typified Christ must be pure.

17. Why an animal on which had never come a yoke?

A yoke is ever a type of forced servitude. Our Lord knew no yoke of sin or bondage.

18. Why were ashes of the animal to be used instead of the blood?

There have been many reasons given for this. The ashes have been called "the incorruptible residuum of the sin-offering, well fitted for an antidote for the corruption of death." It has been said that ashes were typical of immortality. We certainly know ashes as possessing great cleansing properties, and also that in the form of ashes the sacrifice could easily be preserved, and whenever necessary could be mixed with the water. The Jews say that these ashes have only been made nine times; that they will be made once more by the King Messiah.

19. In what respects did this sacrifice differ from that of the sin-offering?

Compare with Lev. 4, and note that it was wholly burned outside of the camp.

20. What was to be burned with the heifer? Num. 19 : 6.

21. Of what then were the ashes composed?

22. With what were the ashes to be mixed?

23. Of what is running or living water an emblem?

24. What typical ingredients were thus combined in this water of purification?

Ashes, type of immortality, or of the cleansing power of the expiatory sacrifice.

Cedar, kingly power.

Hyssop, humility.

Scarlet wool, the sign of life, vitality.

Water, type of the Holy Spirit.

Hengstenberg says: "In the cedar and the hyssop, both the divine qualities are represented, which are exercised in the atonement and forgiveness of sin. His majesty, which gives the right and power, His lowliness and compassionate love, which insures the will. The scarlet represents the object with reference to which both these divine qualities are exercised, the occasion for which they are displayed."

In the combination, whatever significance we may see in the ingredients, we see a typical purifier, for a typical uncleanness, from a typical defilement.

25. What was the water of separation called, and how was it to be applied to individuals? Num. 19 : 9, 13, 18.

26. How does the prophet Zechariah announce the gospel blessing? Zech. 13 : 1.

He calls it a fountain for sin and uncleanness, thus combining its power for both justification and sanctification just as suggested by the typical water of purification. See Num. 19 : 9—purification for sin, and separation from uncleanness.

27. What application of this type is made in the Book of Hebrews? Heb. 9 : 13, 14.

28. Why was the heifer burned outside of the camp?

It was typically laden with the uncleanness of the people, who through their legal or typical defilement were separated from the people of God.

29. Why was this means of purification particularly needed at this time by the people of Israel?

This appointment probably took place at Kadesh after the plague.

30. What are Christ's own words in reference to His power over death?

31. What great comfort can a Christian find in the study of this subject?

32. Where are the words found that form the heading of the lesson, and what are their appropriateness in this connection?

## LESSON THIRTY-FIRST.

### *Numbers, Chapter* 20 : 1–14.

### KADESH.

*"Take heed, lest there be in any of you an evil heart of unbelief, in departing from the living God."*

1. How many years are supposed to have elapsed between the circumstances recorded at Kadesh, and those of this chapter? Num. 32 : 8, 13.

2. How had the intermediate years been spent? Examine Num. 33.

The life of the Israelites during the years they spent in Arabia, was nomadic, like that of the Bedouin tribes, who exhibit pictures to us now of those early days. The stations that are mentioned may be those of the location of the tabernacle, around which as a centre it is probable the tribes of Israel wandered. Living in tents, cultivating the ground temporarily, and as food or water failed moving to another place, becoming inhabitants of the desert, we can imagine them, enjoying what it produced of good, and suffering from what it failed to give them, just as the Arabs now do. During all this period we know that Moses and Aaron labored faithfully to improve their religious and moral condition. Of their influence upon the generation who died in the wilderness we are not told. In regard to the next generation we find this commendation, "And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord that He had done for Israel."

3. What is the Arabic name of the scene of their wilderness life?
4. What short account did Moses give of this time? Deut. 2 : 14, 15.
5. Where are the names of the stations recorded?
6. From what station did the Israelites come to Kadesh? Num. 33 : 36.
7. In what year and month was this? Compare Num. 33 : 38 and 20 : 1, 28.
8. What emphasis is given in Num. 20 : 1, which shows this journey to Kadesh was of a more important nature than their previous wanderings?
9. What great event occurred at Kadesh, and was the tabernacle erected there?
10. Who was Miriam, and what was her position among the Israelites? Ex. 15 : 20.
11. If she were twelve years old at the time of the rescue of Moses, how long did she live?
12. Is any mourning for Miriam recorded, and do you know any Jewish traditions about her?

Josephus says, she was mourned thirty days, and that she was

the wife of Hur, and consequently the grandmother of Bazaleel. Ex. 35 : 30. Eusebius says that her sepulchre at Kadesh could be seen in his day.

13. What is the next important event recorded? Num. 20 : 2, 3.
14. To what judgments did the people refer in verse 3?
15. What circumstances rendered the conduct of the people peculiarly trying to Moses and Aaron?
16. What is meant by "chode with Moses," and how did they reproach him?
17. What did the "Saviours of Israel, these typical daysmen," do for the people?
18. How was their silent prayer answered?
19. How did this command of the Lord differ from that given in Horeb. Ex. 17.
20. How did the obedience of Moses to this command differ from his obedience there?
21. Did the promise of the Lord fail the Israelites, although Moses did not obey him perfectly?
22. What did Samuel say to Saul about obedience? 1 Sam. 13 : 10–14; 15 : 10–23.
23. What did Moses tell the Israelites on the same subject? Deut. 11 : 27.
24. What reproof was given to Moses and Aaron by the Lord? Num. 20 : 12.
25. Does our Lord still expect especial virtues from those who have enjoyed especial privileges? Luke 12 : 48.
26. How was this taught the Israelites by Isaiah in the song of the vineyard? Isa. 5 : 1–7.
27. Did Moses ever plead with the Lord for a repeal of the sentence upon him? Deut. 3 : 23–27.
28. Was the punishment removed?
29. What great privilege was accorded to Moses at the time of his death? Deut. 34 : 6.
30. What privilege was permitted to Moses nearly fifteen hundred years after his death? Matt. 17 : 3.

31. Which one of the Apostles entreated the Lord to remove a trial from him? 2 Cor. 12 : 8, 9.
32. How was he answered?
33. What may we learn from this in reference to answers to prayer?
34. What may we learn in reference to the sufferings of those whom our Lord loves? Psa. 99 : 8.
35. In the fact of Moses not being permitted to lead the Israelites to Canaan, what seems to be typified? Heb. 7 : 19; 10 : 1; Rom. 8 : 3.
36. How did St. Paul explain it to the church at Galatia? Gal. 3 : 24.
37. What may we learn from the multitude of types that represented our Saviour and His work for us?
38. Where are the words found that form the heading of this lesson?

## LESSON THIRTY-SECOND.

### *Numbers, Chapter* 20 : 14–21.

### EDOM.

*"They wandered in the wilderness in a solitary way, they found no city to dwell in."*

1. What name was given to Kadesh from the circumstance that occurred there?
2. What are the meanings of Kadesh-barnea and Kadesh-meribah?
3. What preparation was made by Moses for the continuance of the journey? Num. 20 : 14.
4. By whose authority was this done? Deut. 2 : 1.
5. Where was Edom, and from whom was its name derived? Gen. 36 : 8.

Edom was a tract of elevated land extending from the Dead Sea

on the north, to the gulf of Acabah on the south, on which were its two seaports, Elath and Ezion-geber. It was about one hundred miles in length. On the west its boundary was the desert of Zin, or more definitely the valley of the Arabah, from which the rugged mountains of Seir or Edom rose. On the east the boundaries were less definite, depending somewhat upon the ability of the Edomites to resist the incursions of neighboring tribes.

The capitals of this territory of mountains and valleys and desert, were Bozrah on the northeast and Petra at the base of Mount Hor. Burckhardt, a modern traveler, who visited this region, mentions that among the few wadys which traverse it from west to east one only—the Gheoryr—furnishes an entrance possible for a hostile force. This may have been the highway through which Moses desired to lead the Israelites, instead of following the valley El Araba to the south, and turning to the east at the head of the gulf of Acabah.

6. For whom did Moses ask the favor of a passage across the kingdom of Edom, and with what propriety did he do this? Numb. 20 : 14.
7. What answer did he receive?
8. Of what incident in the life of their fathers, may Moses have intended to remind the king of Edom by using the term "thy brother Israel?" Gen. 33.
9. What state of mind was shown by the king of Edom, and how did his conduct strongly contrast with Esau's treatment of his brother? Gen. 33:4; Num. 20 : 18.
10. By whom did Moses say that Israel had been led to this place?
11. Who was this angel guide? Ex. 14 : 19, 24.
12. Was the angel guide of the Israelites the same Being who had changed the name of Jacob at Penuel? Ex. 3 : 16, 17; Gen. 32 : 28, 30.
13. What may we learn of the condition of Edom from the message sent by Moses?

The message is addressed to the king of a country, in which there were cultivated fields, which would be injured by the passage of the hosts of Israel. The fields as distinct from the vineyards, tell of divisions and of landmarks. The vineyards tell of the cultivation of the vine. The mention of the king's highway, shows that roads existed adapted to the passage of a large army.

14. What promise of its fertility was given to Esau in the blessing of Isaac? Gen. 27 : 39.
15. What do we know of its pride and power? Jer. 49 : 16; Obad. 3, 4.
16. What is said of the wisdom of the people of Edom? Obad. 8, 9; Jer. 49 : 7.
17. What is said of their mode of building and of their cities? Amos 1 : 12; Ez. 35 : 4; Jer. 49 : 13, 16.
18. What ruins have been discovered of the ancient cities of Edom?

The most interesting of these cities is Petra, which is described in the travels of La Borde and of Stevens.

19. From what book in the Bible do we learn the advance in science made by the Arabians before the time of the Exodus?

See note.

20. What connection can be traced between some of the characters of that book and the Edomites? Gen. 36 : 10, 11; Job. 4 : 1.
21. If this connection is correct, which of Job's friends gives us a specimen of the literary attainments of the Edomites?

It will not be irrelevant in this place to refer to the Book of Job, which is by some Bible students thought to contain a history not very remote from the period of the Exodus. The land of Edom and the land of Uz are placed together in Lam. 4 : 21, and among the friends of Job we find the name of at least one descendant of Esau. In Gen. 46 : 13, Job—perhaps the hero of the poem—is mentioned as the third son of Issachar, therefore a grandson of Jacob. From Gen. 36 : 10, we learn that Eliphaz was the son of Esau, and that his son was called Teman—which may give some clue to Eliphaz the Temanite, the friend of Job. Eliphaz is spoken of as contemporary with aged men. As the nephew of Jacob, he would be older than Job, the grandson. "Elihu the Buzite, of the kindred of Ram, Job 32 : 2, may be traced back to Abraham's brother Nahor, among whose descendants we find Buz and Aram, Gen. 22 : 21. He is spoken of as younger, Job 32 : 4. Bildad the Shuite, may have been a descendant of Shuah (Gen. 25 : 2), who was among those sent by Abraham into the east country to separate them from Isaac. Zophar the Naamathite, if so called from coming from the city

of Naamah, dwelt near the borders of Edom; see Josh. 15 : 1, 21, 41.

La Borde in his travels through Arabia Petrea says: "The great wealth possessed by Job, an inhabitant of that country (Idumea), at a period probably still more remote than the visit of the Israelites, proves that Idumea had then long been settled. Indeed the whole of the beautiful composition in which his trials are recorded, displays a state of society in which a gradation of classes was acknowledged, the sciences were cultivated, the fine arts were not unknown, luxury prevailed to a considerable extent, the operations of war had been reduced to order, commerce by sea and land had been carried on with foreign countries, and almost all the ordinary mechanical trades with which we are now acquainted, afforded occupation to numerous families."

22. Are there any reasons for supposing that these people of Edom were capable of forming the magnificent structures of Petra?

The contemporary civilization of other nations, and their advance in the arts and sciences, furnish presumptive proof that they were so.

23. Did the king of Edom fight against Israel?

24. What change in the direction of the journey was made, in consequence of his refusal to permit them to pass through his dominions?

25. What judgments were visited upon Edom in punishment for the treatment of Israel? Jer. 49 : 17.

26. Was the refusal to pass through the land, the only sin against Israel for which the Edomites suffered?

In answering this question, it will give assistance to read the account of the destruction of Jerusalem by the Chaldeans, in Jer. 52 and 2 Chron. 36. Then to read Obad. 8-14, where is told the joy of Edom over the calamity of Israel; then Eze. 25 : 12-14, and all of chapter 35. Then Psa. 137, in which the captives in Babylon bewail their separation from Jerusalem and tell of Edom's desire for its destruction.

27. Where are the words found that form the heading of the lesson?

NOTE.—From a careful reading of the Book of Job we may judge of the advancement of Arabia and of the surrounding nations in civilization, and in those arts which tend to the refinement of national life. We have learned that the message of Moses to the

king of Edom, recognizes a land of fields and vineyards, of roads and of cities. Eliphaz the Temanite refers to vines and olives and to the gold of Ophir, and although he misjudges the patient Job, his speech is full of grand ascriptions of praise to "God who walketh in the circuit of heaven." He refers to Him all events of life as well as the suffering of death, and recognizes Him as the giver of both reward and punishment. The words of Elihu are unsurpassed in power and beauty of imagery. He endeavors to raise the mind of Job above his sufferings to a contemplation of the character of God, as displayed in His works and in His dealings with the children of men. See chapter 36. There is little in the range of poetry more beautiful than his description in chapter 37 : 9–19, of "the wondrous works of Him which is perfect in knowledge." His language is that of one to whom the contemplation of natural phenomena had been a study of intensest interest, and the delight of a heart filled with the appreciation of the good, the true and the beautiful. It would have been well for the king of Edom if his counselors had possessed the wisdom of the friends of Job. The references showing the knowledge of arts, sciences and manufactures, are scattered throughout the book; among them the following are interesting: Music, 21 : 12. Astronomy, 9 : 9; 26 : 13. Metallurgy, 20 : 24; 37 : 18. Manufactures, 24 : 11; 7 : 6; 6 : 2; 10 : 10; 18 : 8, 9, 10. Mining, 28 : 1–4. Precious stones, 28 : 16–19. Money, 42 : 11, etc. In these references and in the remarks upon the poetry of the Book of Job, the chapters containing the words of the Almighty are omitted, for we must unite with Job in his reverential spirit, and say in his expressive words of humility, when the Lord speaks, "I will lay my hand upon my mouth." 40 : 4.

## LESSON THIRTY-THIRD.

### *Numbers, Chapter* 20 : 22–29.

### THE DEATH OF AARON.

*"And Aaron the priest went up into Mount Hor at the commandment of the Lord, and died there." "Behold, I have caused thine iniquity to pass from thee and have clothed thee with a change of raiment."*

1. After leaving Kadesh what was the next encampment?

2. What is the situation and height of Mount Hor?

See note.

3. What view can be had from its summit?
4. What great city of Edom was situated at its eastern base?
5. What separated this city from the encampment of Israel?
6. How could it be approached?
7. What was on the west side of the Israelites?
8. What is the meaning of the name Hor?
9. Who were the earlier inhabitants of Edom, and why were they so called?
10. What is the present name of Mount Hor?
11. What great event has consecrated Mount Hor forever?
12. Was Aaron's death preceded by illness or infirmity, or does the account seem to indicate that his life was laid down at the command of the Lord?
13. Who only went with Aaron to his death and burial?
14. In what holy garments did he ascend the mountain?
15. As the solemn procession of father, son and brother, reached the appointed place, what ceremony was performed?
16. Who beheld afar off this investiture of the son of Aaron who was to be "priest in his stead?"

It is probable that this ceremony was performed when a suitable height was reached for its being witnessed by all the congregation. It is said that the death of Aaron took place in the top of the mount, which was 4,000 feet above the valley El Arabah.

17. What command of the Lord was then obeyed by Aaron?
18. Where was Aaron buried?
19. How old was Aaron when he died?
20. How long had he held the office of high priest? Lev. 8.

If Aaron was consecrated on the same day on which the tabernacle was reared, we have for that date, according to Ex. 40 : 17, the first day of the first month of the second year from the Exodus.

His death is said to have taken place on the first day of the fifth month of the fortieth year, B.C. 1452. See Num. 33 : 38.

21. What are the only records of sin in his long life?
22. Does the fact of his suffering a penalty for his sin indicate that he died unforgiven?
23. Can you find any examples in the Bible of those who have suffered the penalty of their sins, although their guilt has been pardoned?

Examine sins of Jacob, Miriam, Moses, Aaron, David, etc.

24. With what glorious garments was Aaron clothed, before he entered the presence of his Lord? Psa. 132 : 9, 16; Rev. 3 : 5.
25. What words of David and of St. Paul would well express the dying thoughts of Aaron the "saint of the Lord?" Psa. 17 : 15; Phil. 3 : 9. (Read them in connection.)
26. In how many offices of his ministry had Aaron been privileged to typify "our Great High Priest?"

The great work of Aaron was to offer gifts and sacrifices, and to make atonement for the sins of the people. This was his chief typical work, and showed forth the Lord's death.

The minutiæ of his ministry had reference to other portions of the work of our Lord, as his daily care of the candlestick, which showed the care of our Lord over His church.

May the light which shone in the holy place, ever typify the illuminating influence of those whom our Great High Priest called the "light of the world."

27. How did David speak of him? Psa. 105 : 26; 106 : 16.
28. Was Eleazar Aaron's eldest son?
29. What additional ceremony of consecration was necessary before Eleazar could be prepared for the duties of his office? Ex. 29 : 29.
30. Had Eleazer been anointed when he entered upon his duties as priest?

Compare Ex. 29 : 7, with verse 21; also chapter 30 : 30, and 29 : 29, with Lev. 8 : 10, 11, 12, 30; 16 : 32; 21 : 10, and Num. 35 : 25; also note the expression "anointed priest;" from all of which we gather that the high priest only was anointed by the *pouring* of oil upon his head, and that when the word anoint is used for the

priests, or for the tabernacle it refers to a *sprinkling* of the oil upon them.

In the anointing of our Lord by the Holy Spirit, the visible form was "like a dove, lighting upon Him," Matt. 3 : 16. "The Spirit like a dove descending upon Him," Mark 1 : 10. "The Holy Ghost descended in a bodily shape like a dove, upon Him," Luke 3 : 22. "I saw the Spirit descending from heaven like a dove, and it abode upon Him," John 1 : 32. The expressions indicate the resting of the Divine Spirit upon the head of our Great High Priest. This was typified by the *pouring* of oil upon the head of the high priest of Israel, according to the words "He giveth not his Spirit by measure unto Him." John 3 : 34. Psa. 133 : 2.

31. For how long was the mourning for Aaron continued?
32. Where are the words found that form the heading of the lesson?

NOTE.—Mount Hor is called by the Arabs Jebel Nebi Hauran, the mountain of the prophet Aaron. It is situated on the border or "coast" of Edom, having the valley El Arabah on the west, and the city of Petra on its eastern base. From the valley it is 4,000 feet in height, from Petra only 1,700 feet. The view from its summit includes the desert of wandering, El Tih, the land of Edom and the southern part of Canaan, and the Dead Sea lying like a lake of silver a hundred miles north. The approach to Petra from the Arabah is through a narrow defile, over which the rocks nearly meet. It is too narrow and too difficult a passage for the Israelites to have made it their entrance into Edom; the king need not have feared an attack on his capital.

When an eastern caravan comes in sight of Mount Hor a lamb is sacrificed to the memory of Aaron, and what is supposed by the Arabs to be his tomb is highly venerated. Burckhardt endeavored to reach it, under pretence of having made a vow to sacrifice a lamb to his memory, but was obliged to perform his vow half way up the mountain. Irby and Mangles describe the tomb as similar to those erected to the Mahomedan saints, and as being over a grotto. Into this grotto they descended by the light of a lamp of butter.

Stevens gives a very graphic account of his ascent of the mountain, and of his adventures in endeavoring to explore the tomb.

# LESSON THIRTY-FOURTH.

## *Numbers, Chapter* 21 : 1–3.

### THE TRIALS OF THE LAST YEAR.

"*Be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.*"

1. By whom was Israel assaulted while encamped at the base of Mount Hor?
2. For what reasons did king Arad fear Israel?
3. How had the spies entered Canaan?
4. Was their road through the dominions of king Arad?
5. Was the battle of king Arad a decisive engagement or only a border skirmish?
6. What conditional vow was made by Israel?
7. What was the particular point of this vow?
8. What do we elsewhere learn of the situation of Arad? Num. 33 : 40.
9. Which tribe finally possessed this part of Canaan? Judges 1 : 16.

   Professor Robinson speaks of a place called Tell Arad, on the road from Petra to Hebron, probably on the site of the ancient city.—*Bush.*
10. Did Israel destroy Arad at this time, or was its fate included in the conquest of Canaan under Joshua? Josh. 12 : 7, 14.
11. Was the vow of the people accepted by the Lord?
12. By whom was the place called Hormah, and how did this name foretell the fate of this part of Canaan? Num. 21 : 3.

    The name seems to have been given as a sign of coming doom (see margin).
13. What dangers would threaten Israel if the cities of the idolatrous nations of Canaan were preserved?
14. In this vow against Arad, were the Israelites prompt-

ed by revenge, and if not, by what feeling? Ex. 23 : 24, 32, 33; 34 : 12, 13.

15. What were the last commands of Moses on the subject of the extermination of idolatry? Deut. 7 : 1–6; 31 : 4, 5.
16. What may we learn from this? Ex. 34 : 14; Deut. 6 : 5; Isa. 42 : 8; John 5 : 23, 24.
17. What warning did the Lord give the Israelites, lest they should fail in this obedience? Ex. 23 : 32, 33.
18. What are some of the proofs that the safety of the Israelites consisted in total separation from idolaters? Josh. 15 : 63, compared with 1 Chron. 11 : 4–7; Josh. 16 : 10, compared with 1 Kings 11 : 26; 12 : 25–33; Judges 2 : 11–13; 10 : 6.

The goddess of the Zidonians was Ashtaroth Karnaim, or the two-horned goddess. The same as Diana, with her two-horned crescent.

19. What important instruction is given to us in this consideration of the subject? 1 Cor. 10 : 11–14.
20. How can Christians now be in danger of idolatry? John 12 : 42, 43; Matt. 10 : 37, 38; Matt. 13 : 22; 1 John 2 : 15–17.
21. Are there any directions given by our Lord which will show us how to avoid this sin? Matt. 6 : 19–21 : 18 : 8, 9; 16 : 24–26; 22 : 37; John 15 : 4.
22. How can we learn so to love the good that evil will be hateful to us? Phil. 4 : 8; 3 : 13–15; 1 Thess. 5 : 15–18; Col. 3 : 2, 13–16; Eph. 4 : 25–32; 5 : 11.
23. Where are the words found that form the heading of the lesson?

Note on Questions 19, 20.—The temptation to the church at Corinth was to feast with idolaters. We are neither in danger of praying to idols nor of feasting upon the remains of what is offered to them. But we are in danger of loving the praise of men more than the praise of God. We offer our hearts in reverence to whatever we love more than God. We are left in the world to be its light; not to seclude ourselves, but carefully and as in the sight of God, "to do our duty in that state of life to which it has pleased God to call us."

# LESSON THIRTY-FIFTH.

## *Numbers, Chapter* 21 : 4–9.

### THE BRAZEN SERPENT.

*"As Moses lifted up the serpent in the wilderness, even so shall the Son of man be lifted up."*

1. Where were the Israelites encamped during the scenes of the last lesson?
2. In what direction were they obliged to pursue their journey?
3. Through what valley did they advance, and where had they entered this valley?
4. What was its name, and is this name retained now?

It is said in Dr. Smith's Old Testament History that the name El Arabah frequently occurs in the Hebrew, that it is generally translated desert or waste. In Josh. 18 : 18, the original word is used. The name by which this ravine is now known is Wady El Arabah.

5. What is its length from the rocks south of the Dead Sea to the gulf of Akabah, and what country extended the entire length on the eastern side?
6. What is the nature of this country, and what is on the western side of this valley?

The mountains on the west of El Arabah rise in successive steps to the level of the desert El Tih, El Arabah being a gigantic fissure or break in the chain of mountains.

7. What is the width of this valley about the region of Mount Hor, and does it become narrower or wider towards the south?
8. Why is this valley called a "wady?"

A wady is a road in the bed of a torrent. At some seasons the wadys are impassable from the streams rushing through them, at others they are entirely dry, and are then the common roads. In the Wady El Arabah the rushing of a stream is a tradition proved incontestably by the formation of the ground. The wady

which forms the entrance to Petra, is very narrow, and from the remains of an ancient pavement built over the water-course, and of pipes, in which a portion of the water was conveyed, we infer was so seldom dry, that this western entrance to the city would have been impassable without some such arrangement.

In the Wady El Arabah the children of Israel pursued their journey southward.

9. How far south did the command to compass the land of Edom, require them to go? 1 Kings 9 : 26.
10. What made this necessity to travel southward very discouraging to the people?

They would be obliged to retrace their steps, and turn their backs upon the promised land.

11. How did the season of the year increase their trials?
12. Although there were causes for complaints, what inexcusable reproaches were uttered by these people? Num. 21 : 5; Deut. 4 : 32–37.
13. What danger did David recognize in the indulgence of a complaining spirit? Psa. 37 : 8.

See Psalter in Episcopal Prayer-book.

14. What was the next encampment? Num. 33 : 41.
15. What trial did they encounter there?
16. From which of their experiences might they have expected to walk unharmed among the serpents, even if it was necessary that they should pass through a territory infested with them? Ex. 8 : 22, 23; 9 : 4–7, 26; 10 : 21–23.
17. What was the fate of some of the murmurers?
18. What is intended by "fiery" serpents, and is there any reason for supposing that they were flying serpents?

Travelers still describe this region as infested with serpents and scorpions, which inflict burning bites.

There is no indication in the words of Scripture to lead us to suppose that these serpents had wings.

19. What likeness existed between their sin and their punishment? Psa. 58 : 4; 140 : 3.

Calumny and slander are often compared to the bite of a serpent.

20. What was the effect of this punishment upon the people? Psa. 78 : 34.

21. How did they prove their repentance? Prov. 28 : 13; 1 John 1 : 9.

22. What intercession was made, and what cure was provided for them?

23. How was the serpent raised, and for what purpose?

The pictures of this scene usually represent the serpent on a cross; the authority is that this is often the form of a "banner pole," which is the literal meaning of the word translated "pole," verse 8. It is therefore probable that the pole had a cross-piece.

24. Was there any virtue in the brazen serpent as a means of cure?

25. What then cured the people?

Read Isa. 45 : 18–22. The miraculous power of Him who said, "I am God, and there is none else. Look unto me, and be ye saved." The Jews understood this subject as we do.

In the "Wisdom of Solomon," (a book of the Apocrypha, written probably by a learned though uninspired Jew,) chapter 6 : 5–8, we read: "When the horrible fierceness of beasts came upon them, they perished with the stings of crooked serpents. But they were troubled for a small season that they might be admonished, having a sign of salvation to put them in remembrance of the commandment of the law. For he that turned himself toward it, was not saved by the thing that he saw, but by Thee, that art the Saviour of all."

In the paraphrase of Jonathan, on verse 8, he says: "He shall be healed, if he direct his heart to the Name of the WORD of the LORD."—*Patrick.* This explains the way in which the Jews understood the healing of the people. This paraphrase is taken from the Targum of Jonathan, written about the time of Christ. The Targums are translations of the Hebrew Scriptures by learned Jews, and are much valued as aids in their interpretation.

We learn from such examinations of Jewish writers that the sin of the Jews who refused to believe in our Saviour, did not consist in failing to understand the typical teachings about the Messiah, but in rejecting Him, who came not to restore the glory to Israel, but to be obedient unto the death of the cross.

26. What were they obliged to feel before they would make the effort to look at the raised serpent? Heb. 4 : 16.

"'T is not fitness He requireth,
But to feel your need of Him."

27. Was the brazen serpent a type of Christ?

In examining commentators on this subject, the Bible student will find direct contradictions. It is, therefore, suggested that the serpent was in no respect a sacrifice, no blood was shed, no sins were laid upon it. It was, therefore, clearly not a type of Christ as the sacrifice for sin. But (as I have endeavored to teach) various symbols or pictures were needed to exhibit the whole of the redeeming work. It may be suggested that this scene, although not "a type of Christ," was a pictorial representation of the fulfillment of the first promise (Gen. 3 : 15). The serpent was represented as dead—powerless to sting. It lay upon a cross. Thus the idea was introduced that a cross would be connected with the final fulfillment of the first Messianic promise. (Examine John 12 : 31-33, where Christ connects the casting out of the "prince of this world," with his crucifixion).

28. In what did the likeness consist, according to the words of our Lord on the subject? John 3 : 14, 15.

The explanation which our Lord gave to Nicodemus, a master in Israel, who "had read the original Hebrew," and was learned in Targums and traditions, was this: "As Moses lifted up the serpent in the wilderness, *even so* must the Son of man be lifted up." The likeness consisted in the way in which, and the purpose for which, the serpent was raised. Moses "lifted up the serpent" on a cross, Christ would be "lifted up" upon a cross. "Moses lifted up the serpent," representing the evil one, whom Christ, by being "lifted up," should finally crush and render harmless. "Moses lifted up the serpent" "that every one that is bitten when he looketh upon it shall live." It was a "sign of salvation" (refer to question 25th), an earnest of the finished work. Christ should be "lifted up; that whosoever believeth in Him should not perish but have eternal life."

29. Was our Lord so "lifted up?" John 12 : 32, 33; Luke 23 : 33.

30. How has His cross become both a banner and a banner-pole to Christians and to Christian nations? Gal. 6 : 14, etc.

31. What do we learn from verses 8 and 9 of our lesson? Isa. 45 : 22; Heb. 12 : 2; 1 Peter 2 : 24.

The Israelites were healed when they ceased to look either at the serpent or at their wounds, when they simply believed and obeyed.

Let us not fail to learn to look ever upward to the cross of Christ, there to behold Him who is for us sanctification and redemption.

32. What finally became of the brazen serpent? 2 Kings 18 : 4.
33. Where are the words found that form the heading of our lesson?

## LESSON THIRTY-SIXTH.

*Numbers, Chapter* 21 : 10–20; *Deuteronomy, Chapter* 2.

### THE EAST OF JORDAN.

*"He turneth the wilderness into standing water, and dry ground into water springs."*

1. What was the name of the encampment at which the brazen serpent was raised? Num. 33 : 41.
2. How does this name commemorate this event?
3. What were the next encampments? Num. 33 : 42, 43.
4. Which one is mentioned in the lesson?
5. What is the meaning of Oboth, and what is it probable that this name commemorated?
6. Near what gulf must the Israelites have passed in their journey?

See map.

7. After passing eastwardly through the mountains, near Ezion-geber, in what direction did they turn? Deut. 2 : 8.
8. What country which they had compassed was then on the west of them?
9. What was the first encampment as they approached Moab?
10. What is the meaning of Ije-Abarim?
11. What was the next encampment? Num. 21 : 12.
12. What was in this valley? Deut. 2 : 13.

13. Did they cross this brook?
14. How many years had passed since they went to Kadesh-barnea?
15. What judgment of the Lord had been fulfilled during that time?
16. What directions did the Lord give to Moses while they were encamped between Zared and Ar? Deut. 2 : 17–19.
17. What fragment of ancient history is here given by Moses? Deut. 2 : 20–23.
18. Which nation was to be delivered into the hand of Israel, and which one was to be preserved? Deut. 2 : 19, 24.
19. What two countries did the river Arnon divide? Num. 21 : 13.
20. Were they commanded to pass this river, and did they do so?

This river is now called the Modjeb, and is the principal river east of the Jordan; it rises in the mountains of Gilead, and runs about eighty miles to the Dead Sea. Its bed is rough, and in some places there are large masses of rocks which have been torn from the sides by the force of the current, showing that at times the stream is full and rapid. Sometimes in summer the bed of the river is dry, and is then the usual road, and known as the Wady Modjeb.

21. In what book is the passage of this river commemorated? Num. 21 : 14.
22. With what great miracle is it associated?
23. In what style of composition was this book written?

This fragment of poetry has been the occasion of much discussion and of many comments. The natural conclusion from a simple reading of the text is, that among the many thousands of Israel, there was one who commemorated in a poem, or in a series of poems, the triumphs of the Lord over His enemies. This poem was called the Book of the Wars of the Lord. The quotation from it, although variously translated, refers to certain occasions when the power of the Lord was marvelously displayed, one being the passage of the Red Sea; the other, what He did at the brooks of Arnon. The word Arnon means Rushing Stream, the masses of rock in the bed of the river give evidence to the violence with which they have been carried along; therefore if the

Israelites reached this river during the time when it was rushing impetuously between its banks, there may have been a miracle to enable the great host to pass it safely. If this is not what is referred to, the conquest of the nations may be what the Hebrew poet recorded.

24. After passing the river Arnon what was the next encampment? Num. 21 : 16.
25. What did the name commemorate?
26. How was the favor and watchful care of the Lord displayed to them then? Isa. 65 : 24.
27. How was Moses instrumental on this occasion? Num. 21 : 18.
28. By whom was the Well made?
29. How was the joy of the Israelites shown?
30. Is this station mentioned in Num. 33?
31. What were the next stations, and at which one do the accounts correspond?
32. What instruction in Christian experience may we gain from this part of the journeys of Israel? Psa. 105 : 42, 43; Deut. 8 : 5, 6.
33. Where are the words found that form the heading of the lesson?

NOTE.—As names are so often given to commemorate events connected with the locality, we may draw many conclusions from the meanings of the names of the encampments of Israel.

Zalmonah is from a word which means image. Oboth signifies bottles; the inference is natural that there they were so abundantly supplied with water that they filled their bottles. These bottles were made of the skins of animals, and are still used in Arabia and eastern countries, particularly by caravans and other traveling companies.

Of the meanings of the names in this locality, Dr. Smith says: "The name Ije-Abarim (the heaps of Abarim) suggests the foothills of the mountains of Abarim, a limestone range running north and south through Moab, on the east of the Dead Sea, opposite Jericho. Their highest point was Nebo—the head—of the Pisgah—or height—from which Moses viewed the promised land."

# LESSON THIRTY-SEVENTH.

*Numbers, Chapter* 21 : 20–35 ; *Deuteronomy Chapter* 3.

## SIHON AND OG.

*"Thou hast brought a vine out of Egypt : Thou hast cast out the heathen, and planted it."*

1. What was the next station at which they encamped ?

   There is some difficulty in determining the situation of this encampment. The region occupied by Sihon, had been taken from the Moabites by the Amorites, and was between the rivers Arnon and Jabbok. From a position described as "looking towards Jeshimon," or Beth-jeshimon, which means the wilderness, or the house of the wilderness, and which in Deut. 2 : 26 is called Kedemoth, were the messengers sent to king Sihon.

2. What was the message of peace to king Sihon ? Num. 21 : 22 ; Deut. 2 : 26–28.
3. What was his answer, and what reason was given for it in Jephtha's explanation to the Ammonites ? Examine Judges 11 : 12–28.

   The argument of Jephtha is that Israel had not taken any territory from the Ammonites. They had been conquered by Sihon, who in his turn had yielded to the superior power of Israel and of Israel's God.

4. Who began the battle which followed, and what was its result ? Num. 21 : 23, 24.
5. To whom had the punishment of the Amorites been foretold, and why had it been delayed until this time ? Gen. 15 : 16 ; Ex. 13 : 5 ; Deut. 7 : 1.
6. To whom did Israel ascribe the glory of their victory ? Deut. 2 : 32, 33 ; Psa. 135 : 10, 11.
7. Were the Israelites required in this case to destroy the cities, and what temporary privilege was permitted to them ? Num. 21 : 25.

8. For what was Heshbon afterwards appointed? Examine Josh. 21 : 3, 39.
9. In what poetry was the fate of Heshbon commemorated?
10. Why were the Moabites called "people of Chemosh?"
11. In what nearly similar words did the prophet Jeremiah foretell the destruction of Moab? Jer. 48 : 44 : 46.

Heshbon was the capital city of Sihon, situated eighteen miles east of the Jordan, opposite Jericho. "It still exists," says a late traveler, "in extensive ruins with deep-bricked wells." Stanley also speaks of it as "still conspicuous to modern travelers from its wide prospect and cluster of stone pines." The use of the same expressions in reference to its downfall, in both Numbers and Jeremiah, indicate that the words of "those that speak in proverbs," must have been collected in some popular form. If the poetry is carefully analyzed it will be found to consist of three parts. The first addressed to the Amorites, who are ironically called upon to rebuild Heshbon. The second, to the Moabites, the former possessors of the land, calling them "people of Chemosh," and reminding them of his failure to protect them from their enemies. The third part is, the exultation of Israel over the conquered territory. An inference may be drawn from the whole of the power of Israel's God over that of the god of the Moabites. Chemosh was another name for Baal-peor, the god of war and the god of the sun.

12. How far north is the river Jabbok, and where does it empty, and of what territories was it one boundary?

See map.

13. Which tribes became possessors of this part of the territory east of the Jordan? Num. 32 : 32, 33.
14. In what direction did the Israelites next journey? Num. 21 : 33; Deut. 3 : 1.
15. Was the kingdom of Bashan conquered? Num. 21 : 35; Deut. 3 : 3, 4.
16. What description is given of its cities and villages? Deut. 3 : 5.
17. Who was the king of Bashan, and what is said of him? Deut. 3 : 11.

The following extract from the Rev. J. L. Porter's book on Bashan

and its giant cities, will give an idea of what this kingdom once was:

"As I looked on that western barrier of Bashan, the first sunbeams touched the crest of Hermon; and as they touched it, its icy crown glistened like polished steel, reminding me how strikingly descriptive was the name given to that mountain by the Amorites—*Shenir*, the 'breastplate,' or 'shield,' (Deut. iii. 9.).

"For an hour or more I sat rapt in the contemplation of the wide and wonderous panorama. At least a thousand square miles of Og's ancient kingdom were spread out before me. There was the country whose 'giant' (*Rephaim*, Gen. 14) inhabitants the eastern kings smote before they descended into the plains of Sodom. There were those 'threescore great cities' of Argob, 'whose walls and gates and brazen bars' were noted with surprise by Moses and the Israelites, and whose Cyclopean architecture and massive stone gates even now fill the western traveler with amazement, and give his simplest descriptions much of the charm and strangeness of romance.

"On remarking to the sheikh the great number of old cities in view, he pointed out to me the largest and most remarkable of them; and among these I heard with no little interest, the name of Edrei, the ancient capital of Bashan, and the residence of Og, the last of its giant kings."

18. What territory had by these conquests come into the possession of the Israelites?
19. What was the northern boundary?
20. What names were given to this mountain, and for what reasons?

"Its names are all significant of its position. It was Sion, the upraised; or Hermon, the lofty peak; or Shenir and Sirion, the glittering breast-plate; or, above all, Lebanon, the Mont Blanc of Palestine, the White Mountain of ancient times."—*Stanley, Sinai and Palestine.*

Hermon is nearly 10,000 feet high.

21. How did Moses divide this territory? Deut. 3 : 12, 13.
22. What arrangements did he make with these tribes for future conquests?
23. What commands did Moses give to Joshua?
24. From what was Joshua to take courage? Deut. 3 : 21, 22.

Notice the emphasis on "he;" also, that part of the promise had been fulfilled.

25. What prayer did Moses offer to the Lord at that time?
26. How was his prayer answered?
27. What was he permitted to see?
28. Where were the Israelites encamped?
29. What is the meaning of Beth Peor?

Compare with Num. 23 : 28; 25 : 3; Deut. 4 : 3. From which we may conclude that the sanctuary of the god Baal-peor, overlooked the plains of Moab where Israel encamped.

30. Where are the words found that form the heading of the lesson?

Much information would be obtained on this part of the history of the Israelites by reading the part of Porter's book on Bashan, which refers to its cities. Of his description, Dean Stanley says: "I do not pretend to pronounce an opinion on the age of the cities as thus described, but their existence unquestionably illustrates those mentioned in Deut. 3 : 4, 5.

## LESSON THIRTY-EIGHTH.

### *Numbers, Chapter* 22.

### BALAAM.

"*Ask now the beasts, and they shall teach thee.*" "*Who knoweth not in all these things that the hand of the Lord hath wrought this?*"

1. Where did the Israelites next encamp?
2. Where were the plains of Moab?
3. When did the Israelites leave that encampment? Josh. 3 : 1, 14–17; 4 : 19.
4. What are the proofs that Moab was once a fertile country and well adapted for a long encampment? Isa. 16 : 8–10; Jer. 48 : 32, 33; 2 Kings 3 : 4.
5. How was a part of the prophecy in the Song of Moses fulfilled by the nations who watched the steady prog-

ress of this great people? Compare Ex. 15 : 13–18, with Num. 22.

6. Who among these nations endeavored to invoke supernatural aid against Israel?
7. What nation did he consult in the matter?
8. Why was there no ground for the alarm of Moab? Deut. 2 : 9.
9. What conduct would have ensured their safety? Neh. 13 : 2.
10. What part of the country was inhabited by the Midianites, and for what were they celebrated? Judges 7 : 12; Isa. 60 : 6.
11. What was one of their sources of wealth? Gen. 37 : 25–28.

    It is probable that they were familiar with the home of Balaam and knew his fame. Their merchants and their camels were passing constantly across the Syrian and Arabian deserts, from Mesopotamia to Egypt.

12. Who and what was Balaam? Josh. 13 : 22.

    Examine Ex. 7 : 10-12; 8 : 5-7, 17-19. Where the Egyptian magicians performed some extraordinary acts, and yet acknowledged the power of God as above their own, from which we may infer a similar feeling on the part of Balaam.

13. Where did he live, and how far was his home from the land of Moab?
14. By what authority do we deem him a prophet? 2 Peter 2 : 15, 16.
15. What forbidden arts did he unite with his prophetical gifts? Num. 24 : 1; Lev. 19 : 26.
16. What is the meaning of his name, and what did this indicate?

    Balaam means destroyer, and this, when taken in connection with the name of his father, Beor, from a word meaning to burn or to destroy, and Pethor, meaning to interpret, suggests that magic was an hereditary art, and that his native city was a resort of those who practiced the rites of divination.

17. What fame had he attained among surrounding nations?

18. Did he acknowledge the true God, and what are the proofs of this?
19. What use did Balak desire him to make of his power as a diviner?
20. Did Balak offer him anything beyond the usual reward? Num. 22 : 17; 1 Sam. 9 : 7, 8.
21. Did Balaam wish to accept these rewards? 2 Peter 2 : 15.
22. After receiving the messengers, what did he say to them, and why did he ask for this delay?
23. Does this not prove that he did not dare to pronounce a curse upon these people?
24. What plain and conclusive directions did he receive? Num. 22 : 12.
25. Was his answer to the princes of Moab either sincere or decisive?
26. How was the power of the Lord's words entirely lost in the answer carried to Balak by the messengers?
27. What more urgent message did Balak send the second time?
28. What brave and honorable answer did Balaam then give?
29. What inconsistency followed, and how can it be explained?

Compare the command in verse 12, with Balaam's hesitation in verse 19. The wages were hard to refuse. His eye was not single towards God, and his heart was darkened. Matt. 6 : 22, 23.

30. What was the result of Balaam's next interview with the Lord?
31. Are we told that the men called Balaam?
32. What words of the Lord prove that the "call" which was to determine Balaam's action, was not that recorded in verses 16 and 17?
33. What sin did Balaam commit, and why was the Lord angry with him?
34. What does St. Peter call Balaam's determination to go to Balak?

35. What adversary stood in his path?
36. What occurred before Balaam saw the angel?
37. Did the miracle consist in the *thoughts* or in the *words* of the animal?

    Those who have watched the habits of domestic animals, their faithfulness and their patience, will not consider the rational thoughts of the abused creature miraculous. The eyes of horses, oxen or dogs turned inquiringly to their masters, often give expression to the remonstrance, "Why hast thou smitten me these three times?"

38. When did Balaam see the angel, and who was this angel?
39. What effect did the miraculous appearance produce on Balaam?
40. Was this manifestation such as is expressed by the words, "God came unto Balaam?"
41. What directions did the angel give to Balaam, and what may we learn from Balaam's conduct?
42. Where are the words found that form the heading of this lesson?

## LESSON THIRTY-NINTH.

### *Numbers, Chapters* 22 *and* 23.

### BALAAM'S PROPHECY.

*"The Lord bringeth the counsels of the heathen to naught."*
*"The deceived and the deceiver are His."*

1. As Balaam and the princely escort approached Moab, what honor was showed to him by the king? Num. 22 : 36–38.
2. To what city was he conducted?
3. What sacrificial feast was made on the occasion of his coming?

Baal's worshippers ate the raw flesh of a part of their offerings, part was roasted in the sun, and part used for divination.—*Angus.*

This was an offering to Balak's gods, and by partaking of the feast upon the sacrifice, Balaam was "a partaker with idolators." He tried to serve two masters. His double character is evident throughout the whole account. See 2 Kings 15 : 3, 4, where Azariah tried the same experiment.

4. What took place on the morrow? Num. 22 : 41.

Examine Micah 6 : 5–8, where the opening dialogue is preserved.

5. What is meant by "high places of Baal?"

In the Bible accounts of Baal worship we read of "high places," on hills, towers, terraces and roofs of houses; see the reformation by Josiah, 2 Kings 23 : 1–5, 11–13; also Manasseh's idolatry. 2 Kings 21 : 3–7.

6. Which one of the glorious creations of God was worshipped under this name of Baal?

7. Why was Baal worshipped on high places?

As watching the movements of the heavenly bodies was a part of this worship, it was natural to choose elevated positions. On Pisgah there seem to have been three places consecrated to Baal. The first one, Num. 23 : 9, is called the "top of the rocks;" the second, the field of Zophim, or the "watchers' field," where the "watchers" for the first beams of the rising sun heralded its coming; the third, the "top of Peor," from where Balaam's last view was taken and his last prophecy pronounced, where was Baal's sanctuary, and where Moses the man of God died and was buried.

In the Rev. J. L. Porter's book on the "Giant Cities of Bashan and Syria's Holy Places," p. 103, he says, in reference to one of Baal's sanctuaries:

"It was on a bright and cloudless summer day I first visited the fountains of the Jordan. On the preceding night I slept on a snow wreath, on the very peak of Hermon. Beside me, in a hollowed rock, the fire of Baal had often burnt in bygone ages, and around me were the great stones of Baal's altar and the shattered ruins of a later temple. There I was enabled to prove for the first time how accurate was the name given to this mount by the sacred writers, *Baal Hermon.* Judges 3 : 3; 1 Chron. 5 : 23. A noble spot that was for the worship of the great fire god. His priests could see the sun rising from the eastern desert long before his beams lighted up the plains below, and they could see him sinking slowly in the western sea long after he had set to the shores of Phœnicia; and then at night, on that commanding peak, they could kindle a flame whose light would flash far and wide over Syria and Palestine. Wishing to realize something

of the grandeur of those old Baal fires, we gathered a great quantity of the dry prickly shrubs that cover the mountain sides, piled them upon the rock where the fire used to burn, and applied a match. The air was perfectly still, and the flame seemed to shoot up into the very heavens, while Hermon's icy crown gleamed and glittered in the ruddy light."

8. What other name had this deity? Num 21 : 29.
9. What gods are comprehended under the term Baalim?

See Bible Dictionary, article Baal.

10. What sacrificial ceremonies were commanded by Balaam? Num. 23 : 1.
11. Were these sacrifices offered to Baal or to Jehovah?

From Num. 23 : 4, we must believe that the offering was to the Lord, but that a part of the sacrifice was used for divination (as in Baal worship) there is little doubt. Num. 24 : 1. It was another phase of Balaam's double heart.

12. What personal preparation was made by Balaam? Num. 23 : 3.
13. When all the preparatory ceremonies were concluded, and Balak, standing in expectation beside his sacrifices, what words of inspiration were proclaimed by the prophet?
14. What did he foresee in the history of this nation which had come out of Egypt and covered the face of the earth? Num. 23 : 9, 10.
15. How has this prophecy been fulfilled?
16. How did this prophecy apply also to the spiritual Israel, the church of the living God? John 17 : 15, 16; 2 Cor. 6 : 16–18; Rev. 7 : 9.
17. What was the effect on the listening Balak?
18. What change in position was then proposed by Balak, and why?
19. What ceremonies were repeated?
20. What were the next inspired words of Balaam?
21. What eternal truth is contained in this part of his prophecy?
22. What was its application to Israel? Gen. 18 : 18.

23. What was the despairing entreaty of the disappointed Balak? Num. 23 : 25.
24. What change did he then propose?
25. To what height did he then lead Balaam? Num. 23 : 28.
26. What great features were comprised in the view spread before him?

See Eleven Months in Horeb, lesson forty-third; also Deut. 34 : 1-3.

"Behind him lay the vast expanse of desert, extending to the shores of his native Assyrian River. On his left were the red mountains of Edom and Seir; opposite were the dwelling places of the Kenite, in the rocky fastnesses of Engedi; further still was the dim outline of the Arabian wilderness, where ruled the then powerful tribe of Amalek; immediately below him lay the vast encampment of Israel, amongst the acacia groves of Abel-shittim, like the water-courses of the mountains, like the hanging gardens besides his own river Euphrates, with their aromatic shrubs, and their wide spreading cedars. Beyond them on the western side of Jordan, rose the hills of Palestine, with glimpses through their valleys of ancient cities towering on their crested heights. And beyond all, though he could not see it with his bodily vision, he knew well that there rolled the deep waters of the Great Sea, with the Isles of Greece, the Isle of Chittim,—a world of which the first beginnings of life were just stirring, of which the very name here first breaks upon our ears."—*Stanley's Jewish Church*, p. 214.

27. What practical instructions may we gain from the love of idolatry which has been so wide spread over the earth? 2 Cor. 4 : 18.
28. What words of our Saviour are suggested as we learn Balaam's effort to serve both God and mammon?
29. Where are the words found that form the heading of this lesson?

# LESSON FORTIETH.

## *Numbers, Chapter* 24.

### BALAAM'S PROPHECY.

"*And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day.*"

1. In what words did Balaam introduce the result of this third inspiration? Num. 24 : 3, 4.

From these words being repeated before his last prophecy, and from their not having been used on the occasion when he dared to seek for enchantments, we may conclude that they were a kind of prophetic formula, announcing the authority by which he spoke those wondrous words foretelling the future of Jew and Gentile.

2. How did these words magnify the Most High, while they asserted the inspiration of Balaam?

In this inspiration of Balaam he resigned himself entirely to the influence of the Spirit, not as before, seeking for enchantments. On the other occasions he repeated the words which the Lord "put in his mouth." On this he was more entirely under the prophetic power, "falling into a trance," in which his spiritual eyes were open, and his bodily eyes closed. See Eze. 2 : 1, 2; Dan. 10 : 7-9.

The Spirit spoke through him, and the objects around him influenced only the forms of his expressions; his mind was entirely directed by the spirit of prophecy.

3. In what highly figurative language did the prophet describe the camp of Israel? Num. 24 : 5, 6.

Before studying this prophecy any farther, it will be well to examine some of the peculiarities of prophetical language.

The language of prophecy, or the way in which the prophecies are given in the Bible, is figurative or symbolical. Two obvious reasons may be given for this, one is that a figurative language is more likely to be understood by all the world. Figurative language gives pictures to the mind, as real pictures do to the eye; for example, the word lion is different in many languages, yet the picture of a lion would be understood all over the world.

Wherever a lion was known, the words a lion-hearted man would also be understood. Wherever the watchful care and constant watering that a garden requires is known, there the blessing and care of God over a nation, would be understood by calling that nation "a watered garden." Another reason for the use of a figurative language is, that in the earlier periods of the world's history, there were not words to express every idea. The Hebrews had no words for "spark," they called it "the son of a flame." So a child familiar with only a few words, would call a star "a candle in the sky." To eastern nations accustomed to these ideas, a sceptre would represent royalty and dominion, and a star would represent a divine being—a God. The worship of the heavenly bodies, was an idolatry so universal, that the use of this word would be generally so understood. In Egypt a star was the hieroglyph of a god. There are other forms of figurative or symbolical language. Those most frequently used are comparison and personification. Comparison is when one thing is said to be like another, for instance, "Thy tabernacles, O Israel, *as* the valleys are they spread forth." "Israel hath as it were the strength of a unicorn," or his strength is *like* the strength of a unicorn.

Personification is the giving to something the qualities or powers of a living creature, for instance, "The voice of thy brother's blood crieth unto me," "The land eateth up her inhabitants." Besides these figurative forms of the language of prophecy there is another which is important, and that is the poetic. The peculiarity of Hebrew poetry is parallelism. Instead of rhyme, with which we are familiar in some of our own poetry, the Hebrew poets repeated the *idea* in another form, or the main idea strongly contrasted. In the prophecy of Balaam, the repetition of the idea is a very marked feature, and gives much assistance in understanding it. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" "Edom shall be a possession, and Seir also shall be a possession." "Israel shall do valiantly; out of Jacob shall he come, that shall have dominion." In these examples, Jacob and Israel, tents and tabernacles, Edom and Seir, are parallel ideas. These few remarks will give some help in understanding the figurative and poetic language of prophecy. Its more careful study will give a rich reward, the study of the varieties and forms of parallelism requires the Bible only.

4. What was peculiarly appropriate in the use of the figures, "trees of lign aloes, and cedar-trees," as descriptive of Israel's tents?

See Eleven Months in Horeb, p. 81. Not only their form and manner of growth, but the durability of their wood, their uses and fragrance, their shade and their being considered trees of Eden,

that the Lord planted. In this verse we have both parallelism and comparison.

5. In what figurative language did he speak of the blessings which Israel should spread over the world?
6. From what Oriental mode of irrigation and of sowing seed is the figure taken?

See examples Eccle. 11 : 1; Isa. 32 : 20.

The idea is that Israel shall be the means of distributing blessings, as he is, who pours water on a dry land, and as seed is cast upon the water and produces an abundant harvest, so shall the blessings be dispersed abroad by Israel.

7. Under what figures did Balaam proclaim Israel's power and might? Num. 24 : 7, 8.

See Joshua's words. Num. 14 : 9.

8. What well-known blessing was Balaam constrained to pronounce upon Israel?
9. By whom and to whom had this first been given? Gen. 12 : 3; 18 : 18.
10. By whom and to whom had it been pronounced as a father's blessing. Gen. 27 : 29.
11. What effect had this extraordinary termination of the affair upon Balak?
12. What did he advise the prophet to do?
13. How did Balaam vindicate his prophecies, and what did he say he would do?
14. In the opening of the prophecy what emphatic words were added to those in verse 4, and to what does this "knowledge of the Most High" refer? Dan. 2 : 20–22; Isa. 11 : 9, 10.

Eight hundred years after Balaam prophesied, the "ruler over the province of Babylon" was praying before the Lord, and the angel Gabriel touched him about the time of the evening oblation, and said, "I am now come forth to give thee skill and understanding."

And then he explained the "knowledge of the Most High," the coming of "Messiah the Prince."

Thus in the presence of the same idolatry, did Balaam the Gentile prophet, and Daniel the Jewish prophet, proclaim "Him,

whose dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."

15. What wonderful words begin his final prophecy?

16. Who was the "Star" thus seen in prophetic vision illuminating the future history of the world? Rev. 22 : 16; 1 : 7.

Christ here asserts that He is the Morning Star. The star which succeeding the sin of night, heralds the day of glory.

To understand the full import of this prophecy to the listening Balak, and its utter crushing of his hopes, remember that his idolatry included the worship of all the heavenly bodies (see note). The morning and evening star was to him a god. Perhaps the day had passed since Balaam had ascended the first of the high places, and during this last prophecy the evening star may have hung like a lamp of heaven over the Western Sea, as he and Balak watched it following the sun-god to his rest. Under its very light Balaam may have proclaimed the rising of a star from among those whom he had been called to curse. Thus Balak's gods failed him, although he had called upon them from morning until evening, but there was neither voice nor any answer, save His, who is Lord of lords and God of gods.

17. To what did the "sceptre" refer, and how were the star and the sceptre united in the minds of the Magi? Matt. 2 : 1, 2.

The sceptre was always an emblem of regal authority, and refers to Him who was to be King of Israel. The death-blow to Balak's hopes was that this God-king was to rise from Israel.

The Magi who brought gifts to Christ, were from the same region as Balaam, and were probably well versed in this prophecy, for traditions are carefully preserved in those Eastern nations.

They saw the star that wrote in letters of light that He had come, and following the heavenly beacon to the Holy Land, they first announced their faith and their errand at Jerusalem. "Where is He that is *born* King of the Jews, we have seen His star in the east, and have come to worship Him." Note that they knew that He was born a *King*, and that they came to worship Him who was also born a *God*. Thus the *sceptre* and the *star* of Balaam's prophecy, the *God-king* of the Jews.

18. By whom as a type of Christ the King of Israel, were the prophecies against Moab and Edom in part fulfilled? 2 Sam. 8 : 14; Psa. 60 : 8.

These nations may have a future symbolical significance as the

enemies of Christ's church, over whom, see final triumph, Isa. 63 : 1-6.

19. What is meant by " when he looked on Amalek ?"
20. What did his far-reaching vision foretell of the surrounding Gentile nations ?
21. What nation is meant by Asshur, and what was to be the fate of the Kenites ?
22. What cry of despair burst from Balaam as this vision rose before him ? Num. 24 : 23.
23. How in turn was Asshur to be afflicted ?

"So it came to pass, when the ships of Cyprus, of Greece, of Europe, then just seen in the horizon of human hopes and fears, did at last, under the great Macedonian conqueror, turn the tide of eastern invasion backwards; and Asshur and Babylon, Assyria and Chaldea and Persia, no less than the wild hordes of the desert, 'perished forever' from the earth."—*Stanley's Jewish Church*, p. 216.

See Daniel's interpretation of Nebuchadnezzar's dream, Dan. 2 : 38-45, where the changing kingdoms are foretold. Assyria, Persia, Greece, Rome, its ten divisions, their destruction and the setting up of the kingdom of Christ. Balaam saw only a faint outline of what was so clearly explained to Daniel.

24. What simple account of their parting closes this history of Balaam's visit to Balak ?
25. What great truths are taught us in this history ?
26. Where are the words found that form the heading of the last two lessons ?

NOTE.

*The Worship of the Host of Heaven.*

2 Kings 23 : 5.

Of all the varieties of idolatry, or of man's desire for a visible deity, sun-worship, including that of the heavenly bodies, is the most rational and interesting. It was naturally the most wide spread, and can be traced from the earliest times to the present, influencing every species of idolatry. From the time of Job, who exclaims, " If I beheld the sun when it shined or the moon walking in brightness;" Job 31 : 26; until the present, when in our own land the old African teaches the little negroes to dance in a circle before the fire, going round like the sun, from east to west, this sun-worship is known, or remembered in traditions. The word Baal means sovereign, ruler, and was the name given

to the sun, the sovereign or ruler of heaven's host. The moon was worshipped under the name of Ashtaroth, sometimes Ashtaroth-karnaim—the two-horned—the Diana of the Ephesians. The morning and evening star was worshipped under the name of Astarte, the Venus of the Greeks and of our heavens. The plural word Baalim included all the objects of worship. Balak was a worshipper of Baalim, and took the soothsayer up to the high places of his god—where the priests of Baal called upon him as he rose in glory in the eastern sky, and bowed in reverence as he sank into the western sea. But on this day, when the people who worshipped Jehovah were to be cursed by the prophet from Mesopotamia, Balak offered seven bullocks and seven rams at the prophets' bidding, to worship *ignorantly* Balaam's unknown God. It was in vain. Blessings were pronounced upon Israel, glory and honor awaited him: Jehovah his God was with him, and the shout of a king was in his camp, and "God is not a man that he should lie, neither the son of man that he should repent."

Again Balak led Balaam to a greater height where Baal's temple stood, and where Balaam could see the latest beams of the sun-god. From there Israel's host seemed like a "watered garden," with its many colored standards gleaming in the golden light. But there were no divinations, there were no enchantments against the favored people of the Lord. Not only were blessings repeated for them, but they were to bless the world, and from them was to rise a star (to Balak's mind—a god), and a sceptre—thus a *God-king*—before whom Moab would perish, and Balak's greatness and Baal's worshippers would be swept from the face of the earth. More than this, Balak heard, as the prophet preached Him to these Gentiles, who is the bright and morning star, for rapidly he sketched the fall of nations, Ashur, Babylon, Persia, Greece and Rome. Alas! who shall live when God doeth this, was his cry as he "advertised" Balak as to what should befall the people in the latter days. The star and the sceptre gave no vision of hope to Balaam or to Balak. In the destruction which followed the rolling of the stone on the feet of the image, these worshippers of the host of heaven saw no promise—no glorious kingdom. Balaam returned to his place and Balak went his way.

# LESSON FORTY-FIRST.

## *Numbers, Chapters* 26, 27.

### JOSHUA.

*"And Joshua said unto him, what saith my lord unto his servant."*

1. Who was high priest of Israel at the time referred to in our lesson? Num. 26 : 1.
2. What command was given to Moses and Eleazar?

   The Hebrew word translated "take the sum of," means to number, in the sense of inspect, examine, organize for war; as Isa. 13 : 4, "The Lord of Hosts *mustereth* the host of the battle." The host of Israel was to be reorganized as the army of the Lord.

3. To whom was the actual numbering entrusted? Num. 1 : 4.
4. What was the total number of the people of Israel? Num. 26 : 51.
5. What decrease had been made in their number by the judgments upon them since the first census?
6. What was the increase in the number of the tribe of Levi?
7. Who only were left of those who were excluded in the numbering in the wilderness of Sinai? Num. 26 : 63–65.
8. What general law of inheritance was issued at this time? Num. 27 : 8–11.
9. What announcement was then made to Moses?
10. What is the more familiar name of "this Mount Abarim? Deut. 34 : 1.
11. Why was Moses commanded to ascend this Mount Abarim?
12. Is it probable that this command was immediately

obeyed, and if not, when did Moses have this promised view of Canaan? Deut. 34.

13. What did Moses then ask of the Lord for the people whom he had led and loved so long? Num. 27: 15–17.

14. How did he address the Lord, and when had he before used this form of expression? Num. 16 : 22.

15. What was its peculiar appropriateness in both cases?

Moses uses this expression in acknowledgment of the sovereign power of God, not only over the bodies, but over the spiritual natures of men. Bush says, "Moses with a beautiful propriety gives to the Most High this title, in acknowledgment of his power to save or to destroy. It implies the urging of a strong motive to the divine compassion," towards those so entirely under His control.

16. What qualifications did Moses ask for as needful in their future leader?

Examine Deut. 28 : 6; 1 Kings 3 : 7, on words "go out" and "go in before them," as suggestive of daily life and its duties, and Eze. 34 : 12–16, as explanatory of the duties of a shepherd, suggested by words "lead them out and bring them in."

Read how our Shepherd cares for His flock. John 10 : 1–4, 11–18.

17. Who was appointed by the Lord as fully qualified for the charge? Deut. 34 : 9.

18. What proofs had Joshua given of the "manner of spirit that was in him," and what instances of his bravery and devotion?

Ex. 17 : 13; 24 : 13; 33 : 11; Num. 11 : 28; 14 : 6. Brave, earnest, zealous, faithful.

"Efforts and prayer, zeal and dependence were his rule."

19. By what ceremonies was Joshua to be set apart for his office?

20. What is meant by "put of thine honor upon him?"

21. Were the authority and gifts of Moses to be entirely transferred to Joshua?

Compare Num. 12 : 6–8 with 27 : 21; Deut. 34 : 10–12.

22. By what means was Joshua to receive divine instruction after he entered upon his office?

23. What several "charges" did he receive from Moses, and what from the Lord? Num. 27 : 23; Deut. 3 : 21, 22; 31 : 7, 8, 23.
24. For how many years had Joshua been associated with Moses?
25. For how many years was he sole leader of the hosts of Israel?
26. Did he receive honor and obedience from the people of his charge?
27. What solemn charge did he receive from the Lord after the death of Moses?
28. What simple statement is a testimony to his faithfulness? Judges 2 : 7.
29. How was he a type of Christ?
30. Where are the words found that form the heading of this lesson?

## LESSON FORTY-SECOND.

### *Deuteronomy, Chapter* 4.

### THE STATUTES AND JUDGMENTS.

*"There is one lawgiver who is able to save and to destroy."*

1. What was one of the most important preparations made by Moses for leaving his beloved people? Deut. 1 : 5; 4 : 1.
2. What chapters include his repetitions and explanations of the statutes and judgments?
3. What is the subject of the first exhortation? Deut. 4 : 1–40.

Strict obedience. "It is nowhere said *Do the best that thou art able*, but merely *do this*, and the penalty which awaits a single transgression is death. The ineffable holiness of God allows of no abatement, but requires every creature to be pure in his sight."

—*Faber.* This then is the instruction which brings to Christ. As failures to keep the law of Moses, brought the sincere Israelite to the atoning sacrifice, confessing his sins upon the head of the innocent victim, and seeing him die in his stead, so the same failure to keep the law of Christ, brings the sincere Christian to the atonement of Him who was once offered to bear the burden and the penalty of sin in his stead.

4. What direct and simple reward was always promised the Israelites for obedience? Deut. 4 : 1.
5. What is promised to the faithful, who are redeemed by the blood of Christ? Rev. 22 : 14.
6. What warning did Moses give against any change being made in any portion of the "word?"

It should be noted that such a change in the commands of God, would make them the words of man, and not of God.

7. What warning was given to us through St. John? Rev. 22 : 18, 19.
8. What did our Saviour say in reference to the strict fulfillment of the law? Matt. 5 : 17.
9. How did He say the Jews had failed to keep the law? Matt. 15 : 6–9.
10. Of what did Moses remind Israel as a proof that obedience to the law gave life? Deut. 4 : 3, 4.
11. What two leading features of the law were included under "statutes and judgments?"

Statutes were the moral commandments, judgments the political. Another division is "testimonies," which the Jews say refer to such ordinances as were appointed to keep in mind some great thing that God had done for them.

12. What additional motive for obedience was presented? Deut. 4 : 6.

The reputation of Israel and of Israel's God among other nations is a matter of history. Bishop Patrick quotes from an ancient Greek writer: "The Chaldeans and the Hebrews (often united after the captivity) are the only wise people who worship God, the Eternal King, in a pure manner;" from another, "acknowledge Jehovah to be the highest God of all." The Attic laws are said to have contained some of Moses' laws. For suggestions on contents of Sybilline Oracles, see Faber, Horæ Mosaicæ. In the Bible we have the testimony of many more heathen na-

tions. Rahab, Josh. 2 : 9–11; Queen of Sheba, 1 Kings 10 : 4–9, also 2 Chron. 9 : 23; King of Babylon, Dan. 4 : 34, 35; Belshazzar's queen, Dan. 5 : 11; Darius the Persian, Dan. 6 : 25–27.

13. In what did the great strength and power of the wisdom of Israel have its foundation? Deut. 33 : 29; Josh. 1 : 5–7; Psa. 46 : 5.
14. How did Moses direct them to avoid forgetting the words of the Lord? Deut. 4 : 9.

See also Prov. 4 : 23.

15. What great events in their history were they to teach particularly to their children?
16. What were the most impressive points of those extraordinary events?
17. What was to be particularly remembered in opposition to their love for idolatry? Deut. 4 : 15, 16.
18. Does this account agree in this particular with that in Exodus? Ex. 19 : 9, 19.
19. How did the sight of Jehovah's glory appear to the people? Ex. 24 : 17.
20. Against what forms of idolatry did Moses particularly warn them?
21. What motive did he present to guard them from idolatry?
22. How did he refer to his punishment, and what is remarkable in this reference to it?

Deut. 4 : 21, "for your sakes."

23. Of what punishment did Moses warn them if they should worship idols? Deut. 4 : 26–28.
24. Was this literally fulfilled?

The captivity of the ten tribes, 2 Kings 18 : 9–12; that of the two tribes, 2 Chron. 36 : 14–22.

25. What was promised to them on their repentance? Deut. 4 : 29–31.
26. In what events of their history has this promise been fulfilled? Dan. 9; Ezra 1 : 1–6.
27. In what prophecies has this promise been renewed

to Israel, and is its entire fulfillment still future? Eze. 37 : 15–28; Jer. 33 : 14–18.

28. How did Moses turn from the thought of punishment, and bring higher motives for obedience before them? Deut. 4 : 31.
29. What are the two emphatic points of this last exhortation? Deut. 4 : 35, 37.
30. What practical application did Moses make of the whole subject?
31. What was remarkable in the last promise, verse 40; and how is this still understood by the Jews? Isa. 1 : 26; Acts 1 : 6.
32. Where are the words which form the heading of this lesson?

NOTE ON No. 31.—On verse 40, Bishop Patrick says: "Though Moses speaks of their long life on earth, yet the better sort of Jews did not set their rest here; but from this word "prolong," extended their hope as far as the other world. For thus Maimonides saith they were taught by tradition to expound these words, 'That it may be well with thee, in the world that is all good, and may'st prolong the days in the world that is all long.'"

## LESSON FORTY-THIRD.

*Deuteronomy, Chapters* 4, 19; *Numbers, Chapter* 35.

### THE CITIES OF REFUGE.

*"That which is altogether just shalt thou follow."*

1. What duty did Moses next perform? Deut. 4 : 41.
2. What were the names of these cities, and for what purpose were they set apart?
3. On which side of Jordan were they situated?
4. What commands were given in regard to other cities

of refuge in the part of Canaan yet to be possessed? Deut. 19 : 9.

5. From whose portion in the land of Canaan were the cities of refuge chosen? Num. 35 : 6.
6. How many cities were commanded to be set apart for the Levites?
7. How much land was to be reserved for them around their cities?
8. When was this done, and by whom? Josh. 21 : 1–3, 41, 42.
9. Who were protected by the cities of refuge? Deut. 19 : 4; Num. 35 : 15, 22, 23.
10. By whom were they to be tried, and how many witnesses were required? Num. 35 : 24, 25, 30; Deut. 19 : 15–18; 17 : 8–13.
11. What precaution ensured the safety of the man-slayer? Num. 35 : 28.
12. For how long was he to be separated from his part in the promised land?
13. What is to be understood by the reference to the anointing? Heb. 9 : 14, 15.

In answering this question remember the purpose of anointing, and of Whom it rendered the high priest a type.

14. Was the penalty of separation from his home laid upon the man-slayer because he was morally guilty, or because through him God's law had been broken? Deut. 19 : 6.
15. Whose death was accepted as a satisfaction for the blood that had been shed?
16. What part of Christ's work was typified by the restoration of the man-slayer to his inheritance through the death of the anointed priest? Acts 3 : 21; Rom. 8 : 20, 21.

The man-slayer was not personally guilty, although his act was a consequence of sin. It was a part of the disorganization which sin brought into the world. The man-slayer suffered a penalty because blood had been shed by him. The penalty shut him out

from his inheritance *for a time*, until the death of the anointed priest restored him. (May not this help to explain Gal. 3 :-23?) To apply the condition of the man-slayer to ourselves. We suffer many sorrows which are not a consequence of our personal sins; they may come through others, or through errors in judgment, and yet oppress us with the burden of sin. We "flee for refuge to the hope set before us." We are safe, and yet we are not in perfect peace, nor in possession of the happiness promised in our final inheritance. That is one of the last blessings which the death of our anointed Priest, Christ Jesus, will give us.

17. What may we learn from this subject of the dealings of God with His people which will explain many of their present trials? Rom. 8 : 18; 1 Cor. 15 : 22; 1 Peter 4 : 19.
18. What murders were to be punished by death without reprieve? Ex. 21 : 12, 14; Deut. 19 : 11–13.
19. What punishment was commanded for a murder committed through negligence? Ex. 21 : 28–30.
20. What care was to be taken lest a death should occur from what we call accident? Deut. 22 : 8.
21. What was the law of an uncertain murder? Deut. 21 : 1–9.
22. What reason is given by the Lord for these laws besides the expiation of the sin of murder? Num. 35 : 33–34.
23. What is said to be in the blood? Lev. 17 : 11.
24. What is said of Abel's blood? Gen. 4 : 10.
25. In the case of murder how was the judgment decided? Num. 35 : 24–33; Deut. 17 : 6, 7.
26. What attributes of God are especially displayed in the laws?
27. How did they teach both duty to God and duty to man?
28. What was the law in reference to the appointment and conduct of judges? Deut. 16 : 18–20, and 1 : 16, 17.
29. In what cases were the judges to be referred to, and was their judgment final? Deut. 17 : 8–13.

30. Was the law, Deut. 19 : 21, intended as a rule for private revenge or for the direction of the judges?

Examine Deut. 19 : 17–21.

31. Was it in itself just, as a guide to the administration of penalties?

32. How did our Lord reprove those who had made it a guide for daily conduct? Matt. 5 : 38–42.

The reproof is in verse 20, and warns against the error of those who in striving to obey the letter of the law, paid no regard to its spirit. Such a spirit as our Lord inculcates may be found in Deut. 15 : 7–15; 24 : 14–22.

33. Where is the verse found that forms the heading of this lesson?

## LESSON FORTY-FOURTH.

### TYPES AND ANTITYPES.

*"Christ is the end of the law for righteousness to every one that believeth."*

1. In the conversations of our Lord with His disciples did He abrogate the law of Moses, and if you think He did, what are we to understand from His instructions in Matt. 5 : 17–19?

The law of Moses was threefold. Civil, ceremonial and moral. The civil enactments existed while Israel was a nation, and have formed a guide for many other codes. The Jews expect a restoration of these laws with that of their nation. The ceremonial laws have been partly fulfilled, and we have our Saviour's word that we shall see their completed fulfillment.

The moral laws are in full force as explained and made more spiritual by the teachings of the gospel.

2. What is an instance of the application of the spiritual meaning of the moral law? Matt. 5 : 21, 22, 43–48.

3. Are the words which are quoted in Matt. 5 : 43, taken from the law of Moses?
4. Who had added such "traditions" to the letter of the law, thus departing widely from its spirit? Matt. 15 : 1–9.

See note.

5. How can Luke 16 : 16, 17 and Eph. 2 : 15 be reconciled with Matt. 5 : 17–20?

The *fulfilling* of which Christ spoke (Matt. 5 : 18), is this very "blotting out of ordinances" (Col. 2 : 14), the taking away of their necessity. The law which brought man to Christ in daily sacrifices and burdensome institutions, was that law the "enmity" or the penalty of which Christ in His flesh abolished, at the same time that He fulfilled all its types, and provided one perfect sacrifice for both Jew and Gentile. Eph. 2 : 15.

6. What was the imperfection of the "law" referred to in Heb. 7 : 19? Heb. 10 : 1.
7. What has "fulfilled," completed or perfected it, as one part of God's great plan for the *spiritual* government of His people? Col. 2 : 14; Heb. 10 : 9–22.

Christ's sacrifice has fulfilled its types, paid its penalties. "Made unto us wisdom and righteousness and sanctification and redemption."

8. What are the three divisions of this "plan," known as "dispensations?"

Adam to Moses, Patriarchal. | Moses to Christ, Levitical.
Christ to the End, Christian.

9. What is the foundation of the forgiveness of sins under each one of these dispensations? Heb. 11 : 4; Lev. 17 : 11; Heb. 9 : 28.
10. By whom under the first dispensation was the sacrifice offered?
11. By whom under the second?
12. By whom under the third and last?
13. Are these three dispensations separate, and three plans, or are they parts of one plan, formed by one mind? Luke 1 : 68–80; Rev. 22 : 13, 16.

14. Who under the last dispensation is our Sacrifice, our Priest, our Mediator, our Prophet, our Captain and King? Heb. 13 : 8.
15. What is the sign of our admission into Christ's flock? Gal. 3 : 27.
16. What is our commemorative feast?
17. What is our Egyptian bondage?
18. What is the era of our deliverance?
19. Through what wilderness of life are we sustained?
20. What is our Manna?
21. What is our Jordan?
22. What is our Canaan?
23. Could we learn this from either the Old or the New Testament alone? Luke 24 : 25–27; John 5 : 46, 47.

Answer as far as possible in the words of Scripture, finding proofs for both type and antitype.

The references as below were given by the class for whom these questions were written.

*Answer to No.* 14.

| TYPE. | | ANTITYPE. |
|---|---|---|
| Ex. 12 : 27 | Christ is our Sacrifice | 1 Cor. 5 : 7. |
| Lev. 16 : 30–33 | " Priest | Heb. 9 : 11, 12. |
| Num. 14 : 19, 20 | " Mediator | 1 Tim. 2 : 5. |
| Deut. 18 : 15 | " Prophet | Acts 3 : 22–26. |
| Deut. 3 : 28 | " Captain | Heb. 2 : 10. |
| 1 Chron. 11 : 3 | " King | Matt. 2:2; John 19 : 19. |

No. 15.—*Baptism.*

1 Cor. 10 : 2. ..... Acts 2 : 41.

No. 16.—*The Lord's Supper.*

Ex. 12 : 24-27. ..... Luke 22 : 19.

No. 17.—*Bondage of Sin.*

Ex. 13 : 3. ..... Rom. 8 : 15.

No. 18.—*Anno Domini.*

Ex. 12 : 2. ..... Matt. 2 : 1; Luke 2 : 10, 11.

No. 19.—*The Journey of Life.*

Heb. 3 : 8, 9; Ex. 40 : 38. ..... Heb. 3 : 14; Matt. 28 : 20.

No. 20.—*John* 6 : 33.

John 6 : 31. ..... John 6 : 35, 48.

No. 21.—*Death.*

Josh. 4 : 22, 23; Psa. 114 : 3. .....1 Cor. 15 : 56, 57.

No. 22.—*Our Rest.*

Heb. 3 : 7-11. ..... .....Heb. 4 : 9.

Note on No. 4.—Among those who conversed with our Lord were certain members of Jewish sects called Pharisees and Sadducees, and also Scribes who were the copyists of the law and other sacred writings. A few words will sufficiently explain their several errors and render the reproof given to them more clear. The Pharisees were legal or ceremonial followers of Judaism; neglecting its spirit they followed the false traditions of its meaning, and added much that was entirely opposed to the whole intention of the law.

The Sadducees denied tradition or any other real or professed exponent of the law of Moses. Considering everything uncertain but its actual precepts, they finally lost its spirit entirely, and (the infidels of their age) they denied the resurrection and the existence of angels or spirits.

The traditions which were received by the Pharisees as divine teachings were collected in the second century, and called the Mishna, or repetition.

"Later Jewish writers added comments to this, called Gemara (completion). These together formed the Talmud." This should be carefully distinguished from the Targums, which were translations or paraphrases of the original Hebrew, and some of which are of great value. "The Targum of Onkelos translates the Pentateuch into Chaldaic Hebrew, and was written about 60 B.C. The Targum of Jonathan on the prophets and historical books dates about the Christian era." (See Bible Hand-Book by Dr. Angus).

Note on No. 14.—Furnished by a member of the class, subject, "Captain."

"The work which Moses asks God to appoint man to perform, is the work of leading and guiding the chosen people, directing them in their civil life, keeping them ever in His fear, and conducting them over Jordan. So is the work of our Captain. He is to give us counsel in time of doubt, and we are taught to seek it. His teachings are to influence our hearts, His presence is to guide and strengthen us through the passage of our Jordan, and then it shall be ours to follow "the Lamb whithersoever He goeth."

Note on No. 21.—The usual ideas in regard to death as the dark river, through whose cold and dreadful waters we must pass, are *not in* the Bible. If the crossing of the Jordan represents death, it represents it as a joyful and triumphant passage to another land. Not an Israelite who followed the ark through Jordan,

felt the cold wave; their passage was on dry ground. The text chosen on this subject as the antitype, is, therefore, such as represents the victory over death.

## LESSON FORTY-FIFTH.

*Deuteronomy, Chapters* 4, 5. 6.

### THE LAW WHICH MOSES SET BEFORE THE CHILDREN OF ISRAEL.

*"Make me to understand the way of thy precepts, so shall I talk of thy wondrous works."*

1. How did Moses announce his next discourse to the children of Israel? Deut. 4 : 44.
2. How did he divide its instructions?
3. In what place and under what circumstances did he speak to them?
4. What reason did Moses give as that upon which the importance of his words were founded? Deut. 5 : 2.

The idea is that in these statutes was contained the Covenant between Israel and the Lord God.

5. With whom had the covenant been made, and who are meant by "our fathers?"
6. How can verse third, chapter fifth, be explained?
7. What two distinct and separate covenants were familiar to the Israelites as exclusively belonging to their history? Gen. 15 : 18–21; Ex. 24 : 3–8.
8. How did Moses remind them of his position as mediator in this covenant?
9. What do we call the "Word of the Lord," which Moses showed to the people?

The Jews speak of these commands as the Ten Words, or the Ten Covenant Words.

10. What additional information to that in Ex. 20, is given by Moses in regard to the giving of these words? Deut. 5 : 28–31.
11. What approval was given by the Lord of the humility and fear of the people? Deut. 5 : 28.
12. What twofold authority had Moses in his position of mediator? Deut. 5 : 27, 31.
13. What exhortation prepared the people for a further exposition of the law? Deut. 5 : 32, 33.
14. What do the Jews call the law, and what is the literal meaning of the word?

See lesson first.

The word Torah is used among the Jews to designate that division of the Old Testament which we call the Pentateuch, or the Five Books of Moses. In a lecture recently delivered by a Rabbi from Jerusalem, he explained to his Jewish audience that the troubles with which their nation had been afflicted, were from their neglect to obey the words of the Torah. "Teach the Torah to your children, and you will have blessings," was one of his instructions.

The division of the Old Testament in use in the time of our Lord, is found in Luke 24 : 44 : "The Law," being the books of Moses; "The Prophets," containing the historical and the prophetical books; "The Psalms," including all the poetical books.

15. For what is the study of the law profitable to us? 2 Tim. 3 : 16; John 5 : 46, 47.
16. What blessings were promised to Israel on their performance of the law? Deut. 6 : 1–3.
17. What are the two points of the first commandment? Deut. 6 : 4, 5.

That the commandment begins in verse 4, is proved by Mark 12 : 29.

The first point, made so emphatic by Moses, is this : The Lord our God, is one God, or literally Jehovah our God is one Jehovah. To understand more clearly all that this statement was to the Israelites, it is necessary to recall what had been taught them in regard to the name Jehovah. It was the name by which God had chosen that Israel should know Him. Turn to Ex. 3 : 6; we read : "I am the God of Abraham, the God of Isaac, and the God of Jacob." But Moses asks for a name especially for Israel, verse 13, and the answer is in verses 14, 15, of which verse 15 contains the memorial name, "Thus shalt thou say, the Je-

hovah God—hath sent me—this is my name forever and this is my memorial." Jehovah (which is always the original word, translated Lord, when that word is printed in capital letters), Jehovah God, was the name by which Israel was to worship the God of their fathers.

In Ex. 6 : 3, explanations are more clearly given to Moses, with the additional information, "By my name Jehovah, was I not known" to the fathers. In this instance, "Jehovah" is not translated, and by not being "known" is meant not understood or comprehended. Not that the patriarchs had never heard the name Jehovah, but they had not understood it as the people of Israel could after the explanation given to Moses. In this newly understood meaning it was to be the Memorial Name. From this time the name is kept ever before the nation. In Ex. 12 : 12, Jehovah will pass through Egypt. In verse 27, "Jehovah's passover." In chapter 13 : 21, Jehovah went before them. In Ex. 19 : 20, Jehovah came down upon Sinai. In Ex. 33 : 18, Moses asks to see His glory, and is answered, "I will proclaim the name Jehovah before thee;" and in Ex. 34 : 5, 6, Jehovah passed by, and proclaimed "Jehovah, the Jehovah God."

No wonder then that the great Law-Giver began his exposition of the statutes and judgments by the words, "Hear, O Israel, Jehovah *our* God, is one Jehovah."

He was Israel's God emphatically.

(For a full explanation of the meaning of this Memorial name, see Yahveh Christ, by Rev. Alexander McWhorter.)

18. What was the second point in this command? Deut. 6 : 5.

19. How was Israel commanded to love this one Jehovah?

20. What are included in "heart, soul and might," or strength?

"Heart," the seat of the emotions. "Soul," the being, the eternal personality of man. Gen. 2 : 7. "Might," physical or bodily powers. Rom. 10 : 9–10.

For this entire consecration see Rom. 12 : 1.

21. What motive is given in the fact expressed by the words "the Lord thy God?" Deut. 6 : 5.

There is great emphasis in the change of expression. In verse 4, it is "Jehovah *our* God;" in verse 5, the word "thou" addressed the command to each individual—making it a personal matter, also the words "Jehovah *thy* God," teaching each listening Israelite that Jehovah was to each one a living God. Such an appreciation of the Saviour called from the believing Thomas the exclamation, "*My* Lord and *my* God."

Israel was so surrounded by idolatries, ever tempting them to

sin, that it was imperative for them to learn that the Jehovah of Israel was not a manifestation of a power such as was claimed for Baal, nor an abstract idea like some of the gods of the Egyptians, but the God who led them out of Egypt, the God who would fill the earth with His glory. "One Jehovah, and His Name One."

An abstract idea is one that can be understood without an object, as Goodness, which can be understood without saying "a good person." We sometimes so use the word Providence.

22. How were these precepts to be taught to their children? Eccl. 9 : 10; Heb. 11 : 6.
23. In what way were these precepts to be a part of their daily life? Deut. 6 : 7; Mal. 3 : 16.
24. How did the Jews literally obey the commands contained in the eighth and ninth verses, while they neglected their spirit? Matt. 23 : 5.

One phylactery was composed of four pieces of parchment, on which were written four quotations from the law—one referring to the Passover. Ex. 12 : 2–10. Another to the departure from Egypt. Ex. 13 : 11–21. Another containing this part of our lesson. Deut. 6 : 4–9. And the fourth containing Deut. 11 : 18–21. This phylactery was bound on the forehead. The word means presentation.

25. What instructions may we gain from this lesson?
26. Where are the words found which form the heading of this lesson?

## LESSON FORTY-SIXTH.

### *Deuteronomy, Chapters 6 and 7.*

### STATUTES AND JUDGMENTS.

*"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven."*

1. Against what peculiar danger did Moses warn his

people, and when would they be exposed to this danger? Deut. 6 : 10–12.

2. What warning did our Saviour give against similar danger? Luke 12 : 15.
3. What redemption were the people of Israel to keep ever in mind? Deut. 6 : 12.
4. Why would its remembrance be a safeguard to them in prosperity?
5. What is meant by "fearing," "serving" and "swearing by His name?"

"Fearing is a matter of the heart; serving, a matter of working and striving; swearing by His Name, is the practical manifestation of the worship of God in word and conversation."

6. What warning did Moses give against idolatry?
7. By what reason did he enforce this, and how was God "among them" in a different way from that by which we now understand his presence with us?

The Jehovah God gave to the people of Israel a *visible* manifestation of His presence. They heard His voice, they saw the stroke of His judgments directly from the Cloud of Glory, where His presence dwelt. (Lev. 10 : 2; Num. 16 : 35.) Once a year the High Priest entered into the presence of that glory, carrying the atoning blood and shielded by the incense cloud, which rose between Him and the Mercy-seat. Every day Moses the servant of the Lord—the mediator between Him and Israel—heard His voice and received His words. Read also Ex. 19 : 5; 33 : 14; 40 : 34–38; Lev. 9 : 23, 24. All this was different from the meaning of Matt. 28 : 20; John 15 : 4.

8. What did he mean by requiring them to keep the commands of the Lord "diligently?"
9. What explanations were they to give to their children? Deut. 6 : 20–25.
10. Were these explanations fitted to teach their children the object and the meaning of these testimonies and statutes, and how?

In answering this question, consider that the object of the testimonies and statutes was threefold: To teach the nature of Jehovah and of His works; what worship was acceptable to Him; and the results to themselves of offering this worship.

In the explanations to be given to their children we learn in

verse 21, that Jehovah looked upon them in their captivity, and relieved them with "a mighty hand," thus showing His compassion and His power. In verse 22, of His miracles; in verse 23, of His truth. In verse 24, the fear of the Lord is shown to be their greatest good.

11. What is the meaning of the phrase it shall "be our righteousness," etc.

See same expression, Deut. 24 : 13, where an act of mercy is called righteousness. The meaning must be gathered from the general sense. In 2 Sam. 4 : 11, righteous means innocent. In Matt. 9 : 13, it means self-righteous. In the verse before us it means that this obedience was right in the sight of God, and would receive His favor and the fulfillment of His promises. In addition to this it should be remembered that a careful observance of the law, on the part of Israel, presupposed faith. They would not obey a God in whom they did not believe. It further required a belief in the great lesson of sacrifice, "without shedding of blood there is no remission of sins." When we include the conviction that each individual must have had of his need of atonement, we come nearly to the gospel understanding of the "righteousness of faith." We nowhere find that Moses contemplated a pharisaic obedience, so that a sincere observance of "*all* these commandments before the Lord our God, *as* He hath commanded," would include the faith that was counted "righteousness" in Abraham. The gospel meaning of righteousness by faith, or "justification by faith, is the personal application by each Christian of the whole work of Christ," or our being "accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings."

Of this the sincere Israelite saw the shadow. He sought atonement by the shedding of the typical blood, and believing in this as the appointed expiation, his "faith was counted for righteousness."

12. What is the next subject that Moses brought before the people? Deut. 7 : 1.
13. In considering this, of what promise to Abraham would they be reminded?
14. How were they to deal with these nations, and why was this necessary?
15. Can you give any instances in the history of the Jews after this period which prove how needful it was for them to destroy idolatry? Judges 10 : 6, etc.
16. What reason did Moses give for this entire separation from sin? Deut. 7 : 4, 6.

17. What is the meaning of "an holy people unto the Lord?"

See lesson twenty-second.

18. When will the days come that Israel will be "an holy people unto the Lord," in the deepest and most spiritual meaning of the words? Isa. 2 : 2; 32 : 15–18; Zech. 8 : 3–8.
19. Why had the Lord chosen and redeemed this people? Deut. 7 : 8.
20. After all these subjects were brought before them, how did Moses deduce from them additional reasons for obedience? Deut. 7 : 9–11.
21. If their hearts should fail them when they saw the greatness of the nations of Canaan, how were they to reanimate their courage?
22. What additional warning was given against the snare of covetousness? Deut. 7 : 25, 26.
23. What example of this sin and of its punishment is recorded by Joshua? Josh. 7 : 19–26.
24. Why was the silver and gold offered to idols an "abomination" or a hateful thing unto the Lord?

When the nature of idolatry is considered it will not be difficult to see why everything connected with it was offensive to Jehovah. Idolatry in Israel was treason, rebellion, ingratitude, falsehood, denial of their God. It was impurity, uncleanliness, denial of the covenant, denial of the efficacy of the sacrifices, in short, it was a selling of their birthright. In following the idolatrous practices of the nations of Canaan, they offered human sacrifices, killed their children with horrible tortures, devoted the gifts of God to the lowest uses, defiling themselves who were the "holy people," and the land which was the "holy land."

25. What are some of the sins which we are told are "abominations unto the Lord?" Prov. 6 : 16–19; 12 : 22.
26. What will be the final doom of those that "work abominations or make a lie?" Rev. 21 : 27.
27. In strong contrast to these things, about what subjects are we told to think? Phil. 4 : 8.

28. Where are the words found which form the heading of this lesson?
29. What is the chief practical instruction of the lesson? James 1 : 22; 1 John 5 : 2, 3.

## LESSON FORTY-SEVENTH.

*Deuteronomy, Chapters* 8 *and* 9.

### THE TEACHING OF EXPERIENCE.

*"Thou in thy manifold mercies forsookest them not in the wilderness. . . . Thou gavest also thy good Spirit to instruct them."*

1. What lessons of their wilderness life were enumerated by Moses? Deut. 8 : 2–4.
2. For what reasons were the Israelites subjected to these trials?
3. Were they still receiving supplies of manna, and when did this daily miracle cease? Joshua 5 : 12.
4. In the description of Canaan what are the features in which it differed from Egypt, and what were its most important productions?
5. What is meant by the latter part of the ninth verse, and what light have modern discoveries thrown upon the subject?
6. When in possession of the promised blessings what would be their natural expression of gratitude? Deut. 8 : 10; Psa. 103 : 1-4.
7. What offering was commanded when they would eat the bread of the land? Num. 15 : 17–21.
8. What were they again warned against forgetting? Deut. 8 : 11.

9. How would the keeping of all the commands of God guard them from the dangers of prosperity?

In answering this, think what is the great danger of prosperity and how the whole system of laws given by Moses was so framed as to guard against it. Their worship was a continual cry "Not unto us, O Lord, but to Thy Name give glory." It was a system taking them out of themselves. "God forbid that I should glory save in the cross."

10. What manifestations of divine favor were once more enumerated? Deut. 8 : 15, 16.
11. What lesson were they to learn from these experiences?
12. How was it a part of their faith to ascribe to the right cause their "power to get wealth?

Examine Ex. 3 : 8; Lev. 25 : 21, 22; Lev. 26 : 3–5, 14, 15, 20.

13. If after all the arguments and experiences and warnings they still forget the Lord, what would be the judgment upon them?
14. How did the prophet Daniel refer to these faithful warnings of Moses when he confessed the sins of the people? Dan. 9 : 11–15.
15. How are we to understand the expression "this day?" Deut. 9 : 1.
16. Can you give any other instance of a similarly indefinite use of the word "day?" John 8 : 56; Phil. 1 : 6.
17. How long after the death of Moses did the Israelites pass the Jordan?
18. What are the important teachings in the verses from the second to the sixth? Deut. 9.
19. How did Moses then prove the statement of verse sixth?
20. What reason was very clearly taught them for the destruction of the idolatrous nations of Canaan?
21. What was said of this in the original promise to Abraham? Gen. 15 : 16.
22. When was the first attack of the Israelites upon the Amorites, and was it successful? Deut. 1 : 44.

23. For what twofold reason did the attack fail?
24. When were they permitted to conquer these people, and how was the fact that the Lord's time had come for their destruction carefully explained? Deut. 2 : 30, 31; Judges 11 : 21.
25. What are the practical instructions of the lesson.
26. Where are the words found that form the heading of the lesson?

## LESSON FORTY-EIGHTH.

### *Deuteronomy, Chapter* 10.

### THE FIRST AND GREAT COMMANDMENT.

"*The secret of the Lord is with them that fear Him, and He will show them His covenant.*" "*Thou shalt love thy neighbor as thyself. I am the Lord.*"

1. To what "time" did Moses refer in the first verse of the lesson?

   See Deut. 9 : 25, and find reference in Exodus.

2. Why were these events again brought before the people?

   In examining the subject from verses 1–11, it will be seen that Moses repeated such events as proved the forgiveness of God. The giving of the tables of stone a second time, the prolonged life of Aaron, the succession of Eleazar, the separation of the Levites, were all proofs that the Lord hearkened to Moses, and did not destroy the nation. See verse 10, and Ex. 34 : 27, 28.

3. At what time were the tribe of Levi separated for the service of the Lord?

   By a comparison of texts the inference will be that the tribe of Levi were set apart for the service of the Lord before there is any actual mention of the fact. In Ex. 28 : 1, we read the separation of Aaron and of his family. In Ex. 32 : 26, the sons of Levi

are said to have acknowledged themselves "on the Lord's side" in opposition to the idolaters. This is commended in the blessing of Moses. Deut. 33 : 9. In Ex. 38 : 21, the service of the Levites is spoken of as established. In Num. 1 : 47, we are told the Levites were not numbered among the tribes. In Num. 3 : 5-9, we read that they were given to Aaron and to his sons. In Num. 8 : 5-26, we read the consecration of the Levites for their work.

4. What three divisions of their service were enumerated by Moses? Deut. 10 : 8.
5. What is meant by the Lord being the inheritance of Levi? Deut. 18 : 1–5.
6. What wonderful revelations and events are summed up in the words of the tenth and eleventh verses?

Twice did Moses commune with God in the holy Mount. The time to which he refers in the lesson was the second occasion, but it will be well to review the whole series of his visions and revelations. Read Ex. 24 : 12–18, where we are told that for six days Moses alone was preparing to approach the majesty of Jehovah. On the seventh—the Sabbath—the Lord called, "and Moses went *into* the midst of the cloud." To *Israel* this cloud was "like devouring fire." To *Moses* "the temple of the tabernacle of the testimony in heaven was opened, and the temple was filled with smoke from the glory of God and from His power." Rev. 15 : 5-8. He first saw the ark, the mercy-seat, the cherubim, the table and the candlestick. Ex. 25 : 8, 9, 40. The mercy-seat was the cover of the ark. It lay between the testimony or the law, which was in the ark, and the presence of Jehovah. It covered the law. So Christ is the Mercy cover, ever a Mediator between the law and the perfect justice of the ever present Jehovah. The pattern shown to Moses was of pure gold, and on it stood the cherubim. We are not told of what form they were made, but Ex. 37 : 6-9, tells us they were of one piece of gold, and with wings outspread. We hear first of them at Eden, Gen. 3 : 24, keeping "the way of the tree of life." Ezekiel also saw the cherubim, and gives some description of them. Eze. 1 : 13, 22–25; 10 : 20–22. And John tells of their unceasing song of praise. Rev. 4 : 8, 9. The form by which these cherubim were to be represented, was revealed to Moses at the same time as were the patterns of the furniture of the holy place. Of the altar of burnt-offering the words are repeated, "Make it as it was showed thee in the mount." Ex. 27 : 8. Directions for every part were given, and finally repeated, Ex. 31 : 7-11, with the injunction, "as I have commanded thee." Then were given those wonderful tables of stone, made by God's hand, and written with the finger of God. Ex. 32 : 16. These tables Moses broke, and after the suppression of the idolatry, he

went again into the Mount. Ex. 34 : 1–4. This was the second period of forty days, and the one referred to Deut. 10 : 10. In this period he received the proclamation of Jehovah's name, Ex. 34 : 5–7, the promise of the marvels He would do for Israel, and the renewal of the tables of stone. So great was the glory with which Moses had been surrounded, that we read that his face shone with its brightness. Ex. 34 : 29–35. These then were the wonderful revelations which Moses received on Mount Sinai.

7. Which is the great commandment in the law? Matt. 22 : 37; Deut. 10 : 12.
8. What form of expression indicates the exceeding tenderness with which the great lawgiver desired to enforce the duty to God? Deut. 10 : 12.
9. How did he usually address the people? Deut. 4 : 1; 5 : 1, etc.
10. What "doth the Lord God require" that worship may be acceptable to him?

The fear of God is to be united to the love of God; for love without fear makes men remiss, and fear without love makes them servile and desperate.—*Gerhard.*

11. What is the immediate evidence that is given when "the fear and the love of God" are in the heart? Deut. 10 : 13; Acts 2 : 37; 4 : 32–35; 9 : 6; Rom. 2 : 13.

Always a desire to work for Him.

12. By what three arguments did Moses enforce the fear of the Lord?

Examine Deut. 10 : 14–21, and select verses 14, 17, 21.

13. How was each one followed by a reason for their love?
14. What is meant by the assertion in the fourteenth verse, and why is this a reason for fearing the Lord?

It must be remembered that the word "heaven" has three meanings in the Bible. One heaven is meant when we read of the "birds of heaven," the "winds of heaven," and refers to what we call the atmosphere. Another use of the word heaven, refers to the immense space stretching far beyond our atmosphere; it is our starry sky, magnificent beyond our highest thoughts more glorious than imagination can conceive. Yet even beyond

this second heaven, we read of what St. Paul calls the third heaven (2 Cor. 12 : 2-4), also called the "heaven of heavens." Solomon speaks of this "heaven of heavens" in his letter to Hiram king of Tyre, about the building of the temple. 2 Chron. 2 : 5-6.

In this heaven of heavens, is the glory of God more especially manifested. It is there the glorious angels stand around the throne of God and of the Lamb. It is there that millions of glorified saints will praise Him forever.—*Gaussen.*

15. Is the word "fear" used in the sense of being afraid, as in Rev. 6 : 16; Psa. 119 : 120; and if it means more than this, what more is taught in the Scripture about it? Psa. 119 : 38; Isa. 8 : 13; Job 28 : 28; Neh. 1 : 11.
16. Why is the statement in verse 15, an argument for loving the Lord? 1 John 4 : 19.
17. What is the second of the three arguments by which Moses taught the fear of the Lord?
18. What example of the loving kindness of the Lord was there given as a reason for loving Him?
19. What was the third argument by which Moses taught the fear of the Lord?
20. How was the Lord the "praise" of Israel, and what "terrible things" had He done for them?
21. What was the third reason for their loving the Lord?
22. Of what attributes of the Lord were the facts in verse 22, a proof? Num. 23 : 19; Psa. 147 : 5.
23. What were the three reasons that Israel should fear the Lord, and how far are they reasons for our fearing Him?
24. What were the three reasons that Israel should love Him, and how far are they reasons for our loving Him?

All that Jehovah was to Israel, Christ Jesus is to us. 1 Cor. 1 : 30.

25. What is the final conclusion that Moses drew from this consideration of the subject; what word makes it personal, and what other word is emphatic? Deut. 11 : 1.

26. What is the promise to those who acknowledge the Lord in all their ways? Prov. 3 : 6.

27. Where are the words found that form the heading of the lesson?

NOTE.—It will be well to examine carefully this beautiful and forcible exhortation to *fear* and to *love*. The arguments by which Moses enforced the fear of the Lord—or such reverence as produced obedience—were drawn first from His majesty as exhibited in His power over the universe; next His majesty as exhibited in His power over created beings; and then His majesty as exhibited in acts of divine omnipotence. Jehovah is represented as peculiarly the God of Israel, "thy praise and thy God." Each reason for fearing this great Jehovah, this God of Israel, is followed by a reason for loving Him; unmerited favor is the first one, "He chose *you*;" then His loving-kindness and tender mercy, then His truth and faithful performance of His promise to Abraham, Isaac and Jacob. What can be more convincing than the reasons, what more tender than the manner in which Moses enforces them! He had watched over these people for forty years, he had offered himself to take the punishment of their sins (Ex. 32 : 32), He had guarded and protected them, and now that he must die and leave them, he enforces a holy life by the most powerful arguments. Imagine his earnest entreaty as he leans lovingly towards them: "And now, Israel, after all that you have seen and known, after all that the Lord your God hath done, what doth He require of *you?* Only to love Him and serve Him." Once more, as we have seen in the lesson, he repeats in a few words *why* they should so love and serve the Lord, and reiterates as a conclusion from his arguments, "*Love* the Lord, *keep* His charge, *lay* up my words in your heart, and and in your soul, *bind* them on your hand, *teach* them to your children, *write* them on your doorposts, that your days may be as the days of heaven upon the earth."

Surely "Moses was faithful in all his house."

# LESSON FORTY-NINTH.

## *Deuteronomy, Chapters* 11 *and* 12.

### THE LAND OF ISRAEL.

*"Let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord." The Lord "maketh lightnings with rain, and bringeth forth the wind out of His treasures."*

1. By what arguments did Moses endeavor to impress his words upon the elders of the people? Deut. 11 : 2–9.
2. What inferential promises are made a result of their obedience?

In a previous lesson it was said that the Jews were accustomed to consider that the word "prolong" included a hope of another world.

3. What description was given of the land of promise, and how did it favorably compare to Egypt?
4. Besides the advantages which in its formation it possessed over Egypt, under what especial care was the land? Deut. 11 : 12; 1 Kings 9 : 3; Lev. 25 : 23.
5. What poetical figures express this with great power? Deut. 11 : 11, 12.
6. What particular rains produced the fertility of Canaan? Deut. 11 : 14; Jer. 5 : 24; Zech. 10 : 1.
7. At what seasons did they fall?

The first rain after the summer heat and drought, fell in October, and was called the "former rain." This was soon after the beginning of the civil year. It prepared the land for cultivation.

The "latter rain" fell in April, before the harvest, perfecting the grain, see Joel 2 : 23.

8. Why were these rains "withholden" from Palestine? Deut. 11 : 16, 17; Amos 4 : 7, 8; Isa. 5 : 6; Deut. 28 : 15, 23, 24.

9. What has been the effect upon the land? Deut. 28 : 38–40; Isa. 33 : 8, 9.
10. What promises have been given of the restoration of this particular blessing, and what will be the effect upon the land? Zech. 10 : 1; Joel 2 : 21–27.

"It is a remarkable fact that whenever the judgment of God has been upon the Jewish people for their sins, His curse has been also upon their land, especially the curse of barrenness, so that it has been an unproductive country to whomsoever has occupied it. Its agriculture is now of the lowest degree." The Lord has promised that He will turn unto the land, and it shall be tilled and sown, Eze. 36 : 9; and that it shall no longer be a land that "devourest men," verse 14, and that the corn and fruit shall be multiplied upon it, until it is like the garden of Eden, verses 28, 35. So wonderful shall be this change that the surrounding people shall acknowledge the Lord, verse 36. Again, it will be known as "a land that the Lord careth for." Zech. 2 : 10–12 Mal. 3 : 10–12.

11. What do we learn from God's word of God's gift of rain? Job 37 : 11–16; 38 : 26, 27; Psa. 147 : 7, 8.
12. In what words of the Psalmist of Israel will such thoughts induce us to praise the Lord? Psa. 96 : 7–13.
13. How did Moses again instruct Israel in regard to the importance of his words? Deut. 11 : 18–21.
14. What promises did he renew?
15. What commands were issued in reference to the promulgation of the blessings and curses?
16. By whom and when was this done? Josh. 8 ; 33.
17. On what subjects did Moses continue his instructions? Deut. 12.
18. How were the Israelites directed to destroy the places of idolatrous worship?
19. How were they to regard the place in which the Lord should choose to put His name?
20. What was the first place of worship chosen by the Lord in Palestine? Josh. 4 : 19.
21. How long did the tabernacle remain there, and where was it afterwards reared? Josh. 18 : 1.

22. How long did it remain at Shiloh, and why was the ark taken from it? 1 Sam. 4 : 3, 4.
23. What was the fate of the ark, and what induced those who had taken it to part with it? 1 Sam. 4 : 11, etc.
24. Where was it placed by David? 1 Chron. 16 : 1.
25. When did the glory of the Lord once more rest upon it? 1 Kings 8 : 10, 11.
26. How did the Israelites then obey the command of Moses in Deut. 12 : 11, 12? 1 Kings 8 : 62–66.
27. What similar demonstrations of joy followed the rebuilding of the temple after the captivity? Ezra 6 : 16, 17.
28. What law which was needful during the wilderness life was modified for their residence in Canaan? Deut. 12 : 15, 16.
29. What is the intention of the instructions in verses 17–19?
30. What is the especial instruction in verse 28 as to the spirit in which the commands are to be obeyed? Matt. 6 : 3–6, 16–18.
31. How was even curiosity into such things as are an abomination unto the Lord forbidden? Deut. 12 : 29–32.
32. What similar instruction have we received from St. Paul? 2 Cor. 6 : 16–18.
33. Where are the words found that form the heading of the lesson?

# LESSON FIFTIETH.

## *Deuteronomy, Chapters* 13 *and* 14.

### WARNINGS AND LAWS.

*"Let thine eyes look right on, and let thine eyelids look straight before thee." "Turn not to the right hand nor to the left."*

1. What punishment was commanded for those who might tempt to idolatry? Deut. 13 : 5, 9, 15.
2. What cases are given as examples?
3. What was the first case?
4. What was the general rule by which they could judge of the truth of a prophet? Deut. 18 : 21, 22.
6. In what did the case in our lesson differ from the one supposed in Deut. 18?
7. What was the sure test in this case? Deut. 13 : 5.
8. What was the second case of temptation, and how did it greatly differ from the publicity of the prophet's temptation? Deut. 13 : 6.
9. What in the administration of the punishment proves that it was to be awarded by the regular authorities?

Compare Deut. 17 : 6, 7, with 13 : 9.

10. What was the third case of temptation, and what is meant by "men of Belial?"
11. What punishment was commanded for those who united in so general an idolatry?
12. What is emphatic in the first clause of Deut. 13 : 17?
13. What is again impressed upon Israel in the second clause of same verse?

Compare Deut. 8 : 18. David understood such words as these, when he said, "If I regard iniquity in my heart, the Lord will not hear me." We read that "the Lord waiteth to be gracious," that He is "plenteous in mercy," but we are also taught that He will not dwell in a heart that loves evil. He said to Israel, "Remember the Lord, *that* He may establish His covenant."

14. When only could Israel receive the outpouring of blessing that the Lord designed for His people?
15. What heathen customs were to be avoided, and why? Deut. 14 : 1, 2.
16. On what was the "divine sonship" of Israel founded? Compare Rom. 9 : 4 with Ex. 4 : 22.
17. By what general law was the separation between clean and unclean animals governed?

    See Eleven Months in Horeb, lessson twenty-third. In a general sense all animals which are offensive in their habits or food, were unclean. Those which fed in green pastures and beside still waters, were clean.

18. What was the design of these and all similar laws? Lev. 11 : 45.

    Holiness and purity are inseparable.

    It was the boast of Josephus that whereas other legislators had made religion to be a part of virtue, Moses had made virtue to be a part of religion.—*Stanley.*

19. Where were the Israelites commanded to hold the sacred feasts of their tithes and firstlings? Deut. 14 : 23.
20. What would the celebration of these feasts teach them?

    Read the description of the fear of the Lord connected with joy and praises. 1 Chron. 16 : 29–36.

21. At what time of holy rejoicing were these words sung?
22. What other feasts at times of holy rejoicing are recorded in the history of Israel? 2 Chron. 7 : 8–11; Neh. 8.
23. What provision was made for those who lived far from the sanctuary? Deut. 14 : 24, 25.
24. In what did the regulations in regard to the third year tithes differ from the others?
25. How many times would they occur in the period of a week of years?
26. For whom was a feast provided under this tithe, and what regulations were given regarding it?

27. In what words was the giver of the feast to acknowledge the Lord? Deut. 26 : 12–15.
28. How did Solomon record the blessing of the Lord to which Moses alludes? Prov. 3 : 9, 10.
29. Where are the words found that form the heading of the lesson?

NOTE ON DEUT. 14 : 26.—The different kinds of beverages common among the Israelites, were vinegar, wine, mixed wine and "strong drink." Vinegar was a common sour wine, used by laborers and common people. (Ruth 2 : 14.)

Wine was the juice of the grape, pressed out, and kept until thoroughly settled before being considered fit for use.

Mixed wine (Prov. 23 : 30) was a spiced wine, very strong, and in high esteem.

"Strong drink" was made from dates and the seeds of other fruits.

During the wilderness life, Moses says that wine and strong drink were not used. (Deut. 29 : 6.) The last was expressly forbidden to the priests (Lev. 10 : 9), but after the entrance into Canaan, it formed by permission a part of festal entertainments. Intoxication was forbidden, and placed among the sins that were to be punished by death. (Deut. 29 : 19, 20; 21 : 20, 21.

## LESSON FIFTY-FIRST.

### *Deuteronomy, Chapters* 15 *and* 16.

### THE THREE MEMORIALS.

*These are the feasts of the Lord, even holy convocations."*
*"Every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feasts of tabernacles."*

1. To what time does "the end of every seven years" refer? Lev. 25 : 1–7.
2. What is the law in reference to creditors? Deut. 15 : 2, 3.

3. Of whom were the Israelites permitted to collect their debts in the seventh as in other years?
4. Why were "foreigners" or those entirely outside of the Israelitish laws and blessings, as well able to pay then, as at any other time?
5. What was the law in regard to Hebrew slaves? Deut. 15 : 12–15.
6. Under what circumstances were they permitted to retain them in service?
7. What prohibitions were given in regard to those animals sacred to the Lord?
8. What three festivals are mentioned, and at what seasons did they occur? Deut. 16; Lev. 23.
9. To what part of the observances in these festivals do these regulations chiefly refer?
10. Where were these three feasts always to take place? Deut. 16 : 6.
11. Which feast took place at night, and of what was it a commemoration? Deut. 16 : 4; Ex. 12 : 26, 27.
12. Where was this feast continued, for how long, and with what particular observances? Deut. 16 : 7, 8.
13. How long after the Passover did the feast of weeks occur, and how long did it continue? Lev. 23 : 15, 16; Deut. 16 : 9,.10.
14. What blessings were to be remembered at that time?
15. What was the great feature of the feast? Lev. 23 : 17.
16. What did the fact of the wheat being made into loaves prove?

The completed harvest.

17. What may have been typified by the loaves being made with leaven, while the passover bread was unleavened?

Other explanations of this type have seemed unsatisfactory, and therefore the following is suggested:

As the type of the sacrifice of the Lamb of the passover was fulfilled in the sacrifice of the Lamb of God, so this type—leaven in the bread at the Feast of Pentecost—was fulfilled by the descent of the Holy Ghost, when the disciples were keeping the

Pentecostal Feast at Jerusalem. Our Saviour directs us to this typical meaning of "leaven" in Matt. 13 : 33, "The kingdom of heaven is like unto leaven—hid in three measures of meal till the whole was leavened." Here "leaven" does not signify sin, as in some other texts; but it signifies that power or influence which will work within the church, till the whole shall be leavened. The leavened bread at Pentecost, therefore, represented the church leavened by the Holy Spirit, which silently but powerfully worked within it.

18. When did the feast of tabernacles take place, and how long did it continue? Lev. 23 : 34, 39.

19. What was particularly enjoined in its observance? Deut. 16 : 14.

20. What were the principal days of the feast?

21. What one was considered by the Jews the greatest day of the feast, and what ceremonies did they add to those enjoined by Moses?

The Jews performed what they called the Lulab. On the first day they cut branches of trees; in their right hand they took one branch of palm, two branches of willow, three of myrtle, tied together, and in the left hand a citron, and waved them towards the four quarters of the globe—singing one of the Psalms, and crying Hosanna. On the last day of the feast they drew water from the pool of Siloam—drank a part of it, and poured the remainder, mixed with wine, upon the evening sacrifice, singing. Isa. 12:3. On the evening of this last day was the feast of lights, and dances in the court of the women. Psalms were sung at different times, including those from 111th to 120th.

22. What did each one of these Memorial Feasts commemorate, and to what future events did each one point?

The three great Feasts which all who were true Israelites were required to attend, were the Memorials of their past and prophecies of their future.

In the Passover they remembered that the shed and sprinkled blood had saved them in that night of horror when Egypt's firstborn were slain. "Keep the passover unto the Lord thy God, for in the month of Abib the Lord thy God brought thee forth out of Egypt by night." And in this sacrifice they were directed to Him whose shed and sprinkled blood has redeemed the world. "Now hath He appeared to put away sin by the sacrifice of Himself."

In the Feast of Pentecost, the time of the completed harvest, they remembered their completed redemption—"Thou shalt re-

member that thou wast a bondman in Egypt, and thou shalt observe and do these statutes." They also recalled the fact that at Sinai they had been formed into the church of Israel, which was to be "a blessing in the midst of the land"—the leaven hid in the meal. This "leaven" which works silently but effectually, until it has leavened the loaf, was to be offered in their loaves fifty days after the wave-offering of the passover. It therefore prophesied to them, or was typical of the work of the Holy Spirit, which fifty days after the resurrection, descended in the likeness of tongues of fire, and "endued" the church "with power from on high," which will work within the church till the whole is leavened.

In the Feast of Tabernacles, they remembered that they dwelt safely in tents and booths after their redemption, and were to "rejoice because the Lord their God blessed them in all the works of their hands;" they were to "sing in the height of Zion," to "rejoice and be glad of heart for all the goodness that the Lord had done for Israel His people." It was intended also to point them to the "times of the restitution," "when the evil beasts" shall "cease out of the land," and God's people "shall dwell safely in the wilderness, and sleep in the woods, and the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them."

Then on that "last great day of the feast," they "shall with joy draw water out of the wells of salvation," hearing again the words "cried" with a loud voice, "If any man thirst let him come unto Me and drink." "And let him that heareth say come, and let him that is athirst come, and whosoever will let him take the water of life freely."

23. Where are the words found that form the heading of this lesson?

24. Where are the several references found that are quoted in the last note?

The references furnished by the class for whom these questions were written, are as follows:

| | | |
|---|---|---|
| Deut. 16 : 1. | Heb. 9 : 26. | Deut. 16 : 12. |
| Isa. 19 : 24. | Matt. 13 : 33. | Acts 2 : 3. |
| Luke 24 : 49. | Deut. 16 : 14, 15. | Jer. 31 : 12. |
| 1 Kings 8 : 66. | Acts 3 : 21. | Eze. 34 : 25, 27. |
| John 7 : 37. | Isa. 12 : 3. | John 7 : 37. |
| | Rev. 22 : 17. | |

NOTE.—The word Memorial is here used in a sense which is a

Scriptural one. A reminder of something past, a direction to something future. These feasts were peculiarly Memorial feasts. Reminders of past blessings. Directors to future blessings.

# LESSON FIFTY-SECOND.

## *Deuteronomy, Chapters* 16 *and* 17.

### THE BOOK OF THE LAW.

*"The Lord is our Judge, the Lord is our Lawgiver." "The Levites caused the people to understand the law . . . so they read in the book of the Law distinctly, and gave the sense, and caused them to understand the reading."*

1. After the repetition of the observances in connection with the three great feasts, to what subject did Moses direct the attention of Israel? Deut. 16 : 18.
2. What is necessary in every community to ensure the observance of civil order?

   A well prepared constitution and an impartial administration of justice, or good laws and good officers.

3. What proofs have we that the Israelites were responsible to the Lord as well in their political as in their religious relations?

   The Lord was their King. The Court of priests was the highest court. It was chosen by the Lord, Deut. 18 : 5; the High Priest received direct intimations of His will. Num. 27 : 21, also Deut. 1 : 17.

4. What judges had been appointed for the wilderness life, and in cases of difficulty to whom were they to resort? Deut. 1 : 15–18.
5. For what new condition of life was it necessary to arrange the judiciary? Deut. 11 : 31, 32.
6. What was the first provision made by Moses, and why is the expression "in thy gates," instead of

"in thy cities," made use of? Deut. 16 : 18; Job 29 : 7–16; Ruth 4 : 1, 2.

7. What instructions were given in regard to judicial proceedings? Deut. 16 : 18–20; 17 : 6, 7.
8. What laws were given at different times by Moses in regard to witnesses, first in regard to the duty of bearing witness, next in regard to the truthfulness of the testimony, then in regard to the number of witnesses to be required, and last in regard to the penalty for false witness? Lev. 5 : 1; Ex. 20 : 16; Deut. 17 : 6; 19 : 15, 16–21.
9. In cases of difficulty or doubt, where and to whom did the judges of the court at this time appointed by Moses, refer the decision? Deut. 17 : 8, 9.
10. Was the judgment of the Levitical court to be considered final?
11. What promise of divine direction had been given to the high priest? Ex. 28 : 30; Num. 27 : 21.
12. What then was the sin of a refusal to "hearken unto the priest," or to the judge acting in concert with him? Deut. 1 : 17.
13. What did Jehoshaphat say to the judges whom he appointed in the fenced cities of Judah? 2 Chron. 19 : 5–7.

Jehoshaphat was the fourth king of Judah, he was one of the reformers, and received a remarkable commendation. 2 Chron. 17 : 4–6.

14. What directions did he give to the Levitical court which he appointed? 2 Chron. 19 : 8–11.
15. Where is it probable the Levitical or superior court was held? Josh. 18 : 1, 8; 21 : 1, 2; 1 Sam. 3 : 21; Psa. 122 : 3–5; 2 Chron. 19 : 8, etc.
16. Was Israel commanded to choose a king, or only permitted to do so?
17. Whose guidance was to be sought in making their choice?
18. In the three especial commands for the government

of the conduct of the king, what is the leading idea? Prov. 30 : 8; Phil. 4 : 5.

19. What dangers could arise from the acquisition of a large number of horses? Isa. 31 : 1, 3.

The people of Israel were to live in their own land. Aggressive warfare was not encouraged, unless by especial direction and for an especial purpose—therefore a large force of cavalry was not needed.

20. What was commanded in regard to the knowledge of the law which the king must possess? Deut. 17 : 18–20.

21. What copy of the book was described as "that before the priests and Levites?" Deut. 31 : 9, 26; 2 Chron. 17 : 9.

22. To whom was this copy entrusted, and where preserved?

23. How was the king to obtain a copy of it? Deut. 17 : 18.

The copy of the law, from which that written by the king was taken, was what we would call an "autograph copy." It must have been of great value, as it was written by the hand of Moses, and placed by him under the especial charge of the Levites. Writings from this and entire copies were made by the scribes, for use in the temple service and for the people. It is impossible to trace with certainty the fate of this roll written by Moses. The first three kings of Israel probably obeyed the command to copy it, and David in his charge to Solomon, 1 Kings 2 : 3, may have referred to it.

In the ceremonies of the coronation of Joash, 2 Kings 11 : 12, the "testimony" was formally presented to the young king, and the covenant with Jehovah renewed. As Joash was only seven years old, this copy must have been furnished by the scribes.

We hear no more of this written law until the reign of Josiah, the fifteenth king of Judah. He repaired the House of the Lord, and Hilkiah the priest found "the book of the law," probably the very law which Moses had written. It is supposed that this roll perished in the destruction of the temple by Nebuchadnezzar, but it is possible that it was preserved safely by the captives in Chaldea, for after the return from Babylon we read (Ezra 6 : 18) that the order of the priests was "as it is written in the book of Moses." In Neh. 8 : 1, Ezra is requested by the people to bring "the book of the law of Moses which the Lord had commanded Israel." The book itself seems to have received the

reverence of the people, who stood up when it was opened. It was read aloud and explained to the people; "they read in the book distinctly, and gave the sense and caused them to understand the reading." It would seem from this that they read in Hebrew and explained in Chaldaic, so that those who only understood that language could not fail to comprehend. The earnest study of the law, whether in the hand-writing of Moses, or in that of a scribe, once more brought the people humbly to worship Jehovah and renew their covenant with Him. Read Nehemiah 8 and 9.

24. When was this law to be read in the hearing of the people? Deut. 31 : 10.
25. Why was the king commanded to read therein all the days of his life? Deut. 17 : 19, 20; Psa. 119 : 130.
26. Was a regular monarchical constitution ever prepared for Israel, in addition to the book of the law? 1 Sam. 10 : 25.
27. What inferences may we draw in regard to the benefit of a careful study of the law of God?
28. Where are the words found that form the heading of this lesson?

## LESSON FIFTY-THIRD.

### *Deuteronomy, Chapter* 18.

### THE PROPHET.

*"He took not on Him the nature of angels, but He took on Him the seed of Abraham."*

1. What prophet did Moses promise to Israel? Deut. 18 : 15.
2. When is it probable that the promise of this prophet was revealed to Moses? Deut. 18 : 16, 17.
3. To what petition was the promise in answer?

Read Deut. 5 : 22-28.

4. What are the seven assertions in reference to this prophet? Examine Deut. 18 : 15–19.

"The Lord thy God will raise up
Unto thee
A Prophet
From the midst of thee, of thy brethren,
Like unto me;
Unto him shall ye hearken;
According to all that thou desiredst."

5. To whom are these words generally applied?
6. What is the first assertion in reference to this prophet?

See also verse 18. It means that Jehovah who is *thy* God, and who is *the* God, will by His own great power "raise up," etc.

7. How was this emphatically true of the Saviour, and how far would it apply to the prophets who followed Moses? John 3 : 31–34; Acts 3 : 26; Luke 1 : 68–70.

Christ Jesus was the horn of salvation, raised up for Israel. A horn is an emblem of power, see Matt. 28 : 18, where the power of Christ is said to be "in heaven and earth." It could in some measure apply to the prophets whom the Lord sent to Israel, but not when the meaning of the entire prophecy is understood."

8. What is the second assertion in the prophecy?
9. What does this mean, and was this part of the prophecy fulfilled in the mission of our Saviour?

Examine Matt. 10 : 6; Acts 3 : 26; Luke 24 : 47; Rom. 1 : 16.

10. To whom was the gospel offered after it had been first offered to the Jews? Matt. 28 : 19.
11. What explanation did St. Paul give of this? Acts 13 : 32, 33, 46; 18 : 6.
12. What prophets had foretold this? Isa. 49 : 6.
13. What is the third assertion in reference to him whom the Lord would raise up?
14. Was this fulfilled in the Saviour? Matt. 16 : 21; 24 : 1–13; 26 : 64; John 14 : 29; Luke 7 : 16.
15. What is the fourth assertion in reference to the promised prophet?
16. What does this mean? Was it true of our Saviour,

and how far might it apply to the other prophets? Heb. 7 : 14 ; 2 : 16.

17. What is the fifth assertion in reference to the promised prophet?

18. To whom was he to be like, and how far was this true of our Saviour?

This can best be explained and answered in the words of a recent writer : " The power of speaking for God, and the power of acting for God, existed in Moses in a far fuller manner than in any of his successors (Num. 12 : 5-8). Not only does it follow from this that inspiration was a permanent influence upon Moses, a temporary gift to the rest, but it shows why Moses had this gift. He held a position such as no one besides ever held. In all God's house—in His church—it was his to order and command as he would, though only as the steward, the servant, and Christ as the Son. Less than the son, greater than any besides, nearer to the Master, yet not one with him in nature as the son is, he is the steward, armed with the master's power, not by any inherent right, but by virtue of his office. In this respect Moses holds a place distinct from any prophet besides; and our Lord was a prophet like unto Moses.

" Moses was a legislator — the bringer in of a dispensation. So also was our Lord. On Moses the spirit of prophecy rested without measure; so did it on Christ. Jehovah knew Moses face to face : so Christ hath declared that God, whom ' no man hath seen at any time.' No prophet was like Moses in the signs and wonders which Jehovah sent him to do; Christ wrought works which none other man did. But that which Moses did by an authority delegated to him, Christ as the Son, did by His own power. If Christ and Moses stand in this relation to one another, then Moses must give the outline of the whole gospel. This is absolutely the case. Moses does mark out the whole programme of God's scheme for man's restoration. All the rest of the Bible is the filling up of the plan. Moses begins this outline in the narrative of man's original communion with God, of his fall, and the promise of a Deliverer. He sets before us many remarkable types of Him. Chief of all, the entire scheme of the Levitical law, the sacrifices, the tabernacle and its various parts, all looked forward to, and were fulfilled in Christ. Moses as the very representative of Jehovah, gave the law which was to train for Christ; in type and symbol, marked out the nature of the true manifestation of God upon earth, and the office of the true Mediator, who is the real point of union between God and man, the real Way of access to God. The Prophet like unto Moses, as being a Legislator, but the Legislator of a perfect and final law; like unto Moses, as being the Founder of a church, with the promise that it shall endure till Christ shall come again.

A Prophet *not* like to Moses in that His is no delegated authority; but in His own right as a Son, He governs and commands in His own house (Heb. 3 : 1-6). In Him all the wants of our nature are supplied, access granted us to God, in Him Emmanuel, God and man made one. The Mediator of the New Covenant. 'Lord, to whom shall we go, save unto Thee? Thou only hast the words of eternal life.' "—*Prophecy, a Preparation for Christ*, by R. Payne Smith, D.D., Oxford. Bampton Lectures.

19. Would this apply to the other prophets? Deut. 34 : 10; Num. 12 : 6–8.

20. What was the sixth assertion in reference to the promised prophet, and what power is presupposed in it?

Unto him shall ye hearken—and I will put my words in his mouth —whosoever will not hearken—I will require it of him. Matt. 17 : 5; John 12 : 47-50.

21. What was the seventh assertion in reference to this promised prophet?

This answer must be found by seeing exactly what Israel desired of the Lord in Horeb. Examine Ex. 20 : 19, 20; Deut. 5 : 5, and Gal. 3 : 19. It will be found that, one to stand between them and God,—a mediator—was what they asked for.

22. To which one only of all the prophets who followed Moses would this part of the prophecy apply? 1 Tim. 2 : 5; Heb. 12 : 18–24.

23. What did Philip say to Nathaniel about this prophet?

24. How did our Lord prove to Nathaniel that He possessed prophetical power?

25. To whom did St. Peter apply this prophecy of Moses? Acts 3 : 20–23.

26. Did our Lord ever speak of Himself as a Prophet?

Examine the quotation in Luke 4 : 4-21, applied by Christ to Himself, as descriptive of a prophet; and the Gospel of St. Luke for proofs how He was justified in applying it, Luke 6 : 20, 21; 7 : 11-22; 9 : 43-45; 12 : 3-9; 19 : 41-44; 24 : 44-47.

27. To whom are we led to apply the prophecy of our lesson? John 6 : 14.

28. Where is the verse found that forms the heading of the lesson?

# LESSON FIFTY-FOURTH.

## *Deuteronomy, Chapters* 20–26.

### THE ARMY OF THE LORD.

"*Whatsoever ye do, do it heartily as to the Lord and not unto men.*" "*Faith without works is dead.*"

1. What are the subjects of the twentieth chapter?
2. What words of encouragement showed to the Israelites that they were soldiers of the Lord? Deut. 20 : 1.
3. What law unknown to modern warfare was given in regard to those who had home interests and to those who were faint-hearted?
4. What do we read in reference to its practical working? Judges 7 : 3.
5. What lesson of faith, and works by faith, was thus taught to Israel?

   See Lev. 26 : 3, 8, also Judges 7 : 8, 12, and Josh. 6, as explaining Deut. 20 : 4.

6. What words of our Saviour show that He requires the same earnest service? Luke 9 : 62.
7. After the release of those exempted from service, what farther preparations were to be made for the battle? Deut. 20 : 9.
8. When they were in readiness, what words were to be spoken by the priest of the Lord? Deut. 20 : 2–4.
9. What was the war-cry of Gideon? Judges 7 : 18.
10. Where are the armies of the Lord called His sword?
11. On the approach of the army to the city of their enemies, what was to be proclaimed? Deut. 20 : 10.
12. If the peace should be accepted by the city, what was the command in regard to its inhabitants?
13. If the proclamation should be declined, and war

made against Israel, how were the inhabitants to be treated?

14. What was commanded in regard to the preservation of trees during a siege?

15. What is indicated in regard to the mode of warfare by the use to be made of the trees which they might cut down? Deut. 20 : 20.

The trees were to be used in the making of engines, by means of which the walls could be broken down, or to be used in building towers from which arrows or stones could be shot into the beseiged city. The battering ram is the oldest form of machinery for breaking down a wall.—*See Bible Dictionary.*

16. Were the same commands given in regard to the wars in Palestine? Deut. 20 : 16, 17.

17. On what danger to Israel was this distinction founded?

The people of Israel were preparing for battle with the enemies of the Lord. The mode in which they were *directed* to make war, should be carefully distinguished from the way in which they often did so.

There was a careful distinction between the inhabitants of Canaan with whom they were commanded to make no terms, and their outside enemies. Those idolaters who if spared would associate in their daily life were to be utterly destroyed; the Lord's people were to let nothing cleave to their hands that was associated with idolatry. (When anything was preserved it was by express permission.) They were to consider themselves as the sword of the Lord, they were to fight His battles, they were to conquer His territory, and accept it as a gift from Him, and be content with such portion as He chose for them.

There was to be great deliberation in the "mustering" for the battle; only the earnest and zealous were permitted to go, and often in so small numbers that faith in the Lord must have been their only hope of success.

They were to be emphatically soldiers of Jehovah, marshalled by Him, who announced to Joshua, "As Captain of the host of the Lord am I come."

18. How was the general command of Lev. 19 : 18, made applicable to daily life? Deut. 22 : 1–3.

19. What was the fugitive slave-law given by the Lord? Deut. 23 : 15, 16.

20. What was the command in regard to usury? Deut. 23 : 19, 20.

Usury is now called unlawful interest. The people of Israel were

so taught to consider themselves as one family, that it was unlawful to take any interest from their brethren. They were to do good and lend, hoping for nothing again.

21. What in regard to vows, and what in regard to plucking grapes or corn?
22. What was the command in regard to the mill-stone, and what was the particular value of this stone? Deut. 24 : 6.

The grain for daily use was ground between two round stones; these were therefore a necessity of man's life, particularly of a poor man, and were not to be taken in pledge.

23. Was man-stealing permitted in Israel?
24. What was the prohibition in regard to pledges? Deut. 24 : 10–13; Ex. 22 : 25, 26.
25. What is commanded in reference to hired servants, and what had been already commanded on this subject in Leviticus?
26. How did St. James reprove the Jews for breaking this command? James 5 : 4.
27. What provision was made for the gleaner of the field?

Two ideas are constantly brought before us as we study these laws. Their severity against sin in every form. Their tender mercy and loving kindness to the poor, the stranger and the fatherless.

28. By what were the offerings of the first fruits and tithes to be sanctified? Deut. 26.
29. In the prayer at this offering what blessings were enumerated?
30. With what feeling ought this enumeration to fill their hearts, and how were they farther to exhibit their gratitude? Deut. 26 : 11.
31. What similar instruction is given to us in St. Paul's letter to the Philippians?
32. With what summary of duties and blessings did Moses close his second address? Deut. 26 : 16–19.
33. Where are the words found that form the heading of the lesson?

# LESSON FIFTY-FIFTH.

## *Deuteronomy, Chapter* 27.

### EBAL AND GERIZZIM.

*"If it seem evil unto you to serve the Lord, choose you this day whom you will serve."*

1. In what respect did the opening of the third address of Moses differ from that of the others?
2. What are the two divisions of the instructions in regard to the establishment of the law in Canaan? Deut. 27 : 4, 8, 11–13.
3. Why were the elders united with Moses in the first division of these instructions?

They were to attend to the fulfillment of the instructions, and to take part in the ceremonies. See Josh. 8 : 33.

4. Why did the priests unite with Moses in the second division?
5. What was commanded by Moses and the elders?
6. Was the object of writing upon the stones to preserve the law, or to make a public announcement of it?

It was to make a public announcement of the laws, to which in the solemn service they were to promise allegiance.

7. Where were these stones to be set up?
8. What were the Israelites to do, and for what purpose was a sacrifice to be offered?
9. What was the appropriateness of these ceremonies taking place on the entrance into Canaan?

It would be a fitting entrance ceremony to set up their altar and their laws, and thus acknowledge Jehovah as their God and King.

10. By what solemnity was the offering of sacrifice to be followed?
11. Where were these mountains?

12. From which one were the blessings to be pronounced, and by whom?
13. From which one were the curses to be pronounced, and by whom?
14. What solemn assent was to be pronounced by the people of Israel?
15. When was this ceremony performed, and who stood in the place of Moses on that day?
16. What was the significance of the ceremony, and of what was this significance a repetition?

The significance is well explained in Deut. 26 : 16–19, and 27 : 9, 10. In the ceremonies they "avouched the Lord to be their God." By writing the laws on stone, they expressed the permanency and publicity of their covenant. They accepted the blessings and curses with a loud Amen. It was the shout of a nation's promise.

17. When did Israel as a nation first enter into a covenant with God? Ex. 24.
18. When was the covenant solemnly renewed, and under what impressive circumstances. Deut. 29.
19. When Israel in Canaan again pledged themselves to keep it, what promises which Jehovah had given to them, had been fulfilled?

Compare Ex. 23 : 20–25, with their experiences.

20. After the directions in regard to this covenant, on what subjects were prophecies spoken by Moses?
21. What is the difference between prophecy and history?
22. Under what circumstances are they equally reliable?
23. What does the Lord say in regard to the correspondence of the fulfillment with the prophecy? Isa. 34 : 16.
24. What do you think is the most remarkable fulfillment in Scripture of any single prophecy?

Endeavor to find one in which the circumstances of its fulfillment were remarkable and had been particularly prophesied.

25. Where are the words found that form the heading of the lesson?

# LESSON FIFTY-SIXTH.

## *Deuteronomy, Chapters* 28 *and* 30.

### PROPHECY AND HISTORY.

*"Woe unto us, for the day goeth away, for the shadows of the evening are stretched out."*

1. What prophecies have we already studied concerning the future of Israel? Gen. 49; Lev. 26; Num. 24.
2. With what hope was the nation encouraged in each of the three prophecies?

In the prophetic blessing of Jacob is found the promise of national existence "until Shiloh come." In the prophecy of Moses, the future pardon of the nation is promised, with a remembrance of the covenant which had been made with the fathers. This covenant contained the promise that the whole world should be blessed through Abraham's descendants. In the prophecy of Balaam, the Messiah, the God-king is promised to Israel.

3. In these prophetical promises under what figures is the Messiah foretold?
4. What is indicated by them in regard to His dominion and to His character?
5. To which one of Abraham's sons was this promise confined?
6. To which son of Isaac and of Jacob?
7. In which prophecy is the union of the natures of God and man indicated?
8. How much of these prophecies are now a part of the history of the world?
9. In Deut. 28, on what sin of Israel is it said, that the infliction of punishments will depend?

See verse 15.

10. Was that sin committed, and were the desolations

brought upon Israel for only one offence? 1 Kings 11 : 4–8; 12 : 26–33.

Of the nineteen kings of Israel and the nineteen of Judah nearly all were idolaters. Even when such a king as Jehu suppressed the worship of Baal, we read that the golden calves of Bethel and Dan were retained, or if Jehoshaphat did what was right in the sight of the Lord, the people continued to burn incense to idols. The reformation of Hezekiah was sincere and earnest, but even in that we read that Ephraim and Manasseh laughed at the king's messengers (2 Chron. 30 : 10). Josiah finally accomplished the destruction of the worshp of Baal and of the golden calves (2 Kings 23), but it was too late to save Judah from captivity. The Lord's hand was not shortened that it could not save, but their iniquities had separated them from Him.

11. What captivities were prophesied by Moses?

Compare Deut 28 : 36, 37 with Jer. 5 : 15, 17, and state when these captivities took place.

12. What is the next captivity described? Deut. 28 : 49, 50.
13. What is particularly descriptive of the Roman power?
14. When did the Romans first conquer Palestine, and when did they finally destroy its cities and scatter its people?

See Eleven Months in Horeb, p. 73.

15. What reason for this desolation is repeated in verse 58?
16. When and under what circumstances was "that glorious and fearful name" given to Israel?

See Ex. 3, also lesson forty-fifth.

17. How many years after the announcement of that Memorial name did the covenant people cry, "We have no king but Cæsar?"
18. How many years after they denied their Lord was their temple destroyed?
19. What is their condition even yet? Deut. 28 : 62.
20. What verses of our lesson describe their mental distress and anxiety? Deut. 28 : 65–67.
21. What verse is fulfilled by the fact that Titus sent 17,000 adult Jews to Egypt, and sold all under seventeen years of age?

22. What did Moses prophecy as the effect of these punishments upon the nation? Deut. 30 : 1, 2.
23. What had he previously said on this part of the subject? Lev. 26 : 40, 41.
24. What promise of forgiveness awaits their repentance? Lev. 26 : 42, 45; Deut. 30 : 3, 4.
25. What is promised in regard to their land and its renewed fertility?
26. What prophets have repeated this promise again and again?
27. What did the Jews say at each recurrence of the Passover Feast, that shows they are animated by this hope?

See Lesson Seventeenth.

28. Where are the words found that form the heading of this lesson?

NOTE.—Succeeding prophets have frequently only amplified the prophecies of Moses. Of all beings merely human, the Jewish legislator was the first, the greatest, the most highly gifted. His prophecies therefore are the interpreters of the plan and conduct of Providence from his own day, until the end of the Christian dispensation and the commencement of an unknown era. They shine like a meteor through the dark night of history, illumining the past, the present and the future; and they will always remain as Moses declared they should remain, "a sign and a wonder forever."—*Townsend's Notes.*

## LESSON FIFTY-SEVENTH.

*Deuteronomy, Chapters* 29, 30 *and* 31.

### THE RENEWED COVENANT.

*"Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me."*

1. What solemn appeal did Moses make to the people, and why was this an appropriate time for a renewal of their covenant? Deut. 29 : 10–13.

2. How did Moses include every individual who could possibly partake of the national blessings of Israel? Deut. 30 : 10, 11, 14, 15.
3. How did he avoid the possibility of what might be called a "mental reservation" on the part of any one?
4. By what repetition of the works of the Lord is the obligation to keep the covenant introduced?
5. Why are not the signs and seals of the covenant repeated?

   It was not a new and different covenant, but the same one made again.

6. What words render this renewal of the covenant peculiarly emphatic? Deut. 29 : 12.
7. How did Moses enforce the evil which would result from apostacy?
8. What did he say would be the answer when it should be asked, "Why the Lord had done thus unto the land?"
9. What had been so revealed to Israel as to become theirs forever? Deut. 29 : 29.

   The law of God in the manifold forms in which it had been given to them. The Name of Jehovah. The promises to their nation. The promise of the Messiah. The lives of the patriarchs. The typical rites and ceremonies, and the typical lives of Aaron and Moses. Their nation's wonderful history as it is written from Gen. 12 to this period of their history.

10. What was still hidden from them?
11. What did Moses say of the commandment of the Lord? Deut. 30 : 11–14.
12. How had he set before them "life and good, death and evil?"
13. What did he urge them to choose, and how did he once more repeat why they should do so?
14. After the conclusion of the covenant what were some of the last words of Moses? Deut. 31 : 1–6.
15. What was his charge to Joshua?
16. What more did he do for his people?

17. In whose charge did he place the law?
18. When did he command that it should be publicly read, and why would that be a convenient opportunity?
19. How did he show once more his love and his desire that all should know the Lord, from the least unto the greatest? Deut. 31 : 12, 13.
20. How was Moses called from his lingering care over his people, and reminded that his work was almost over?
21. Who went with Moses once more before the Lord?
22. How did Jehovah appear in the sight of the people? Deut. 31 : 15.
23. Of what sad future did the Lord tell Moses?
24. What witness against Israel did He tell Moses to write?
25. How was this obeyed?
26. What was the charge given to Joshua?
27. Where are the words found that form the heading of the lesson?

## LESSON FIFTY-EIGHTH.

### *Deuteronomy, Chapter* 32.

### THE SONG OF WITNESS.

*"My God is the rock of my refuge." "Let Israel hope in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption."*

**Introduction. Deut. 32 : 1, 2.**

1. What is poetically summoned to attend to the words of Moses?
2. In what way can the Universe be supposed to be interested in the history of God's dealings with Israel?

3. With what does Moses compare his doctrine and his words?
4. With what does he compare the effect of his words?
5. From what divisions of the universe does he draw his comparisons?
6. What are the instances of parallelism in this introduction?

For explanation of this peculiarity of Hebrew poetry, see lesson fortieth note after question third.

**The Theme. Verses 3, 4.**

7. What is the subject of this song?
8. How does he describe the Jehovah?

**The Ingratitude of Israel. Verses 5-18.**

9. What is strongly contrasted in verse 5 with the character of Jehovah?
10. What reproachful words are addressed to the people? *v.* 6.
11. How are they then called to consider what had been done for them? *v.* 7.
12. Does Moses confine his questions to the immediate history of his people? *v.* 8.
13. What does he proclaim to be the portion chosen by the Lord? *v.* 9.
14. In what figures is the tender care of the Lord portrayed? *v.* 10–14.
15. How is Israel said to have repaid these benefits? *v.* 16–18.

**The Punishment.**

16. What expresses all of their punishment in its cause and its effect? *v.* 20; Psa. 30 : 7.
17. What is the meaning of the expression that the rock of the heathen is not like the Rock of Israel? *v.* 31; Psa. 62 : 2; Jer. 10 : 10, 11, 14–16; Hab. 2 : 19, 20; 1 Cor. 10 : 4.
18. Are we ever told that the enemies of Israel acknowl-

edged the superior greatness of Israel's God? 1 Sam. 4 : 8.

See note on question 12, lesson 42.

19. What is the meaning of the 34th verse in the lesson?

**The Lord's Mercy. Verses 36-47.**

20. Who alone is Judge of all the people of the earth?
21. What is said of the gods which the heathen considered their strong rock?
22. What is contrasted with the helplessness of such idols?
23. Under what figure is the Lord represented as taking vengeance on His enemies? *v.* 41, 42.

As a Conqueror.

24. What blessing is associated with the final avenging of guilt? *v.* 43.
25. Who were assembled to hear this song?
26. By whom was it spoken to the people?
27. What were the last words of the testimony of Moses? *v.* 46, 47.
28. Where are the words found that form the heading of the lesson?

NOTE.—It is possible that this song was a part of the final acts of worship in which Moses and the people united before his death. From its being said that he taught it to the people before its actual delivery, we may infer that they were prepared to take a part in it. Afterwards we find that Moses and Joshua together spoke, or it may be sang this glorious Ode. If it were a form of alternate worship, it is probable that after the opening words spoken by Moses, the previously instructed people pronounced verse 4, and afterwards speaking alternately, the people said verses 12 and 31, singing as a chorus the last verse, the forty-third.

This is merely a suggestion, which seems to add to the effectiveness of the song and to its power as a "witness," against them.

# LESSON FIFTY-NINTH.

## *Deuteronomy, Chapter* 33.

### THE BLESSING OF MOSES.

*"And he lifted up his hands aud blessed them."*

The work of Moses was finished. The children of Israel stood before their leader, an organized people. A nation of worshippers of the true Jehovah. A Shechinah in the midst of the surrounding idolatries. Trials and teachings had brought them into renewed covenant with the God whose glory rested upon the tabernacle. Moses had presented to them, in every possible form, the Law of Jehovah their King,—he had urged it by every possible motive, but the time was now past for teaching, and his loving heart took its last farewell in blessing.

His hand did not write his last words, the faithful Joshua stood beside him and (it is probable) wrote the words as Moses spoke them.

The introduction is in the words of the writer. "This is the blessing wherewith Moses the man of God, blessed the children of Israel before his death." In the second verse Moses prefaces the blessing by recalling that day of mercy and of terror to Israel, when the peninsula of Sinai was glorious with the presence of the Lord. "The Lord came from Sinai, and rose up from Seir unto them, He shined forth from Paran, He came with ten thousands of saints." Deut. 33 : 2.

In like words the prophet Habakkuk describes this scene. "His glory covered the heavens, and the earth was full of His praise. His brightness was as the light." (Hab. 3 : 3, 4.) The words "a fiery law" (Deut. 33 : 2), are more easily understood by comparing them with those in Habakkuk (3 : 4), as we read them in the margin ("bright beams"), and they mean the flashes of light or of lightning from the midst of which the law was given (Ex. 19 : 17, 18). Moses recalls to them this wondrous display of glory before which Israel retreated in terror (Ex. 20 : 18–21, "Let not God speak with us lest we die"); yet he would not remind them of terror alone, but says, "He loved the people" (Deut. 33 : 3). Teaching to the very last, that the Lord of power, is a Lord of love. The Lord of Sinai is the Lord of Cavalry. The Lord whose law was given in "thunderings and lightnings," so loved the world that He gave Himself for the world.

The fourth and fifth verses of our lesson seem to be an interpolation of the writer (Joshua), or else Moses, in the height of

of his inspiration changes the form of expression. It is most probable that they are the words of Joshua. Verses sixth to the twenty-fifth contain the blessings on the separate tribes, and those from the twenty-fifth to the end, are an ascription of praise to the God of Israel, and a prophetic blessing on the nation.

In studying the chapter we will choose the blessings on two of the tribes, and endeavor to understand them thoroughly. We will gain some assistance from the blessings of Jacob (Gen. 49) and from the fulfilment of his blessings and those of Moses.

1. Which of the twelve tribes of Israel were permitted to dwell the longest in the promised land? 2 Kings 17 : 21–23; 2 Chron. 36 : 10.
2. How many years did the tribes of Judah and Benjamin dwell there, counting from their first possession to the destruction of the temple by Titus and omitting the captivity?

**Judah.**

3. In what way does the blessing of Judah differ in its form from all the others? Deut. 33 : 7.
4. Who is referred to in this verse by the words, "he said?"
5. What is the meaning of the word Judah, and what is the general meaning of the blessing?
6. On what previous blessing are the words of Moses founded, and what reference to the name of Judah is in the blessing of Jacob? Gen. 49 : 8.

The meaning of the name Judah, is "praise of the Lord." Moses refers to the acknowledged position of this tribe, and prays for their success over their enemies, etc.

7. In what words did Jacob prophesy that this should be the leading tribe, and by what figures did he describe the strength and valor of Judah?
8. What indicated the kingly authority of Judah, and what figures described the peculiarities of the portion of Canaan assigned to the tribe?

In the word sceptre (Gen. 49 : 10) we have the prophecy of royalty, and the following quotation gives some idea of the meaning of verses 11 and 12.

"The hill country of Judah is the part of Palestine which best

exemplifies its characteristic scenery — the rounded hills, the broad valleys, the villages or fortresses, sometimes standing, more frequently in ruins, on the hill-tops; the wells in every valley, the vestiges of terraces, whether for corn or wine. Here the "Lion of Judah" entrenched himself. Fixed there and never dislodged, except by the ruin of the whole nation, "he stooped down, he *couched* as a lion. Who shall rouse him up?" As in the general, so also in the detailed features of the country, the character of Judah is to be traced. Here are to be seen on the sides of the hills, the vineyards marked by their watch-towers and walls, the earliest and latest symbol of Judah. The elevation of the hills and table-lands of Judah, is the true climate of the vine. He "bound his foal to the vine, and his ass' colt unto the choice vine: he washed his garments in wine, and his clothes in the blood of the grapes." The "vine" was the emblem of the nation on the coins of the Maccabees, and in the colossal cluster of golden grapes which overhung the porch of the second temple; and the grapes of Judah still mark the tombstones of the Hebrew race in the oldest of their European cemeteries at Prague.—*Stanley's Sinai and Palestine.*

The golden vine here referred to, was one of the ornaments of the last temple. It hung over either the golden gate or the gate Nicanor, which was also covered with plates of gold. Josephus says that the bunches of gold grapes were as large as a man, and the Rabbins say that "like a true natural vine, it grew greater and greater, men offered, some gold to make a leaf, some a grape, some a bunch; these were hung up upon it, and so it increased continually."

When our Lord spoke to His disciples about the vine, as we read in John 15 : 1–7, it is probable that He had referred them to the golden vine, which hung as a symbol of Judah's power over the temple gate.

9. By what single word of promised peace was the Saviour foretold, and what is meant by the sceptre and law-giver remaining with Judah until His coming? Gen. 49 : 10.

Shiloh means peace. Isa. 9 : 6. The meaning is that the national form of government should continue with Judah until the coming of Shiloh.

10. During the first battle after the Exodus, what man of Judah was privileged to support the hand of Moses while he prayed for the people? Ex. 17 : 12.

11. Whom did the Lord call by name, and endow with wisdom for the work of the tabernacle?

12. After the work of Bezaleel was finished and the tabernacle set up "as the Lord had commanded," which of the great princes of Israel led the procession of offerings for the Sanctuary? Num. 7 : 12.
13. What tribe had the privileged place in the encampment of Israel "on the east, toward the sun rising?" Num. 2 : 3.
14. Which one outnumbered every other tribe of Israel's host?
15. In marching through the wilderness, whose standard was forefront of the host, and what is said to have been upon this standard?

One of the Rabbinical writers, Aben Ezra, says: "There were signs on every standard, and our ancestors have said, that in Reuben's standard there was the figure of a man; in Judah's a lion; in Ephraim's a bullock; in Dan's an eagle; so they were like the cherubim which the prophet Ezekiel saw."—*Bush.*

16. From what tribe was Caleb the faithful spy descended? Num. 13 : 6; 14 : 6, 7.
17. How far had the blessing of Jacob been fulfilled when Moses prayed for the continuance of the power of Judah's tribe?

**Benjamin.**

18. What blessing did Moses pronounce upon Benjamin? Deut. 33 : 12.
19. What is the meaning of the word Benjamin?

Benjamin means "a son of the right hand."

20. How can the expression "beloved of the Lord" have been suggested by this meaning?

The meaning of Hebrew names had a deeper significance than we usually attach to them. They were sometimes prophetic, sometimes significant of characters, sometimes given for some especial purpose. There is not sufficient revelation on this subject for us to understand it thoroughly, and yet in the blessings of both Judah and Benjamin we see that Jacob refers to the meaning of Judah, in using the word "praise" (Gen. 49 : 8), and that Moses refers to the meaning of Benjamin, in using the words "beloved of the Lord." The "son of the right hand" being the beloved son of the father.

In reviewing the history of the tribe of Benjamin to the period

of the death of Moses, we cannot find that they were remarkable in any way, nor chosen for any especial favor, as was the case with Judah. We can only know that Moses believed in the prophetic name that Jacob gave his youngest son, and looking beyond the immediate history of the tribe, saw its fulfillment in the far future.

In the character of some of the earlier transactions of the tribe of Benjamin, we trace the spirit indicated in Jacob's prophecy, in which the meaning of the name is not clearly referred to (Gen. 49 : 27). It is in their later history that the favor of the Lord was vouchsafed to them according to the words of Moses.

21. After Moses had pronounced all the blessings, what is his ascription of praise to Jehovah? Deut. 33 : 26.

22. By what powerful figure is His control of the universe indicated, and how is it said that this power is exerted in behalf of Israel?

"Rideth upon the heavens." Read Psa. 68 : 4, 33, 34; and note the name Jah or Jehovah in this connection, as the especial name by which God was known to Israel. Also Psa. 18 : 10; 104 : 3. It was "in the help" of Israel that Moses figured the great Jehovah riding upon the heavens, directing them for blessing upon His people. See Joshua 10 : 12-14; Deut. 33 : 14; Judges 5 : 20; 2 Sam. 22 : 10-15; 1 Kings 17 : 1; 18 : 41-45, etc.

23. What promise of sure refuge does Moses give Israel, and what of help? Deut. 33 : 27; Isa. 33 : 2; 62 : 8;

24. How does he picture the prosperity of a nation "saved by the Lord?" Deut. 33 : 28.

25. With what final exclamation of prophetic blessing does "Moses, the man of God," conclude his words Israel's children?

26. Where are the words found that form the heading of this lesson, and what is their appropriateness in this connection?

# LESSON SIXTIETH.

## JUDAH AND BENJAMIN.

*"Seek ye out the book of the Lord and read, no one of these shall fail, none shall want her mate."*

1. In following the history of these tribes after the death of Moses, what portion of Palestine do we find given to the tribe of Judah? Josh. 15.
2. How did it compare in size and in natural advantages with the portions of the other tribes?
3. How many and what well-known cities were included within its limits, and for what events are these cities noted? Gen. 35 : 19; Micah 5 : 2; Josh. 14 : 15; 15 : 63.

We cannot tell what distinction was made between cities and villages. Cities may have been protected by a wall. The number, both in this instance and many others, seems incredible. On this subject the Rev. J. L. Porter says, in regard to a similar statement of a number of cities, in a small territory: "In Argob (Bashan) Jair took no less than *sixty great cities* 'fenced with high walls, gates and bars, besides unwalled towns a great many' (Deut. 3 : 4, 5, 14). Such a statement seems all but incredible. Often when reading that passage, I used to think that some strange statistical mystery hung over it; for how could a province measuring not more than thirty miles by twenty, support such a number of fortified cities? But mysterious, incredible as this seemed, on the spot, with my own eyes *I have seen* that this is literally true. The cities are there to this day. Some of them retain the ancient names recorded in the Bible."—*Giant Cities of Bashan.*

4. What were the seaport towns of Judah, and what place celebrated for its "strongholds" was situated on the Dead Sea? Judges 1 : 18; 1 Sam. 23 : 29.
5. What are some of its well known mountains, and for what are they interesting to us? 1 Kings 8 : 1; Psa. 48 : 2; 2 Sam. 15 : 30; Matt. 24 : 3; 26 : 30, 36;

Luke 24 : 50 ; Zech. 14 : 4 ; 1 Kings 18 : 19–42 ; Isa. 35 : 1, 2.

6. What part of Palestine was assigned to the tribe of Benjamin, and how was this portion situated in regard to that of Judah ? Josh. 18 : 11.
7. What great or remarkable cities and mountains were in this portion ? Gen. 28 : 19 ; 1 Sam. 7 : 16 ; Josh. 9 : 3 ; 2 Chron. 3 : 1.
8. How was Jerusalem situated in regard to the possessions of these tribes ?

Compare Josh. 18 : 16, 28, with 15 : 8; also Judges 1 : 8, with 1 : 21. It is said that Judah possessed the part of Jerusalem called Mount Zion, and Benjamin the part called Mount Moriah. The royal palace being in Judah's portion—Jehovah's temple in that of Benjamin.

9. Which one of the kings of all Israel was of the tribe of Benjamin ? 1 Sam. 9 : 1, 2.
10. Did Saul fulfill the prophetic blessing of Jacob or that of Moses ?
11. To which tribe did the second king of all Israel belong, and from which tribe was his faithful and devoted friend chosen ? 2 Sam. 2 : 4 ; 5 : 3 ; 1 Sam. 18 : 1–3.
12. Who were among his most efficient helpers against his enemies, thus doubly fulfilling the prophetic blessing of Moses ?

Compare Deut. 33 : 7, with 1 Chron. 12 : 16–24.

13. What was the condition of the nation of Israel during this period, and where was their capital established ? 2 Sam. 5 : 7.
14. How long did David reign, and what was the name of his successor,—the second king from Judah's tribe ? 2 Sam. 5 : 4, 5 ; 1 Kings 1 : 28–40.
15. What rendered Solomon personally famous, and how was he the instrument of fulfilling the prophecy of Moses on Benjamin ? 1 Kings 4 : 29–34 ; 2 Chron. 3 : 1.

16. At the dedication of the temple how may the glory of the Lord be said to have covered the mountain? 1 Kings 8 : 10, 11.

17. Can the words "shall dwell between his shoulders" (Deut. 33 : 12), refer to the situation of the temple upon Mount Moriah?

In examining Scripture we find that mountains are figurative of strength, and in many countries the places of citadels, of strongholds, of watch towers, etc. They are, therefore, figuratively, to a country as the shoulders to a man. The place of strength and power, the support of its citadel, capital and watch-tower—the head. Therefore, without carrying the figure any farther, we can very readily see that "he shall dwell between his shoulders," may be a figurative manner of saying that the Lord shall dwell upon his mountains. See last note.

18. What division of the kingdom of Israel took place in the reign of the next king, and under what names were the two parts of Israel known? 1 Kings 12.

19. How many kings of Judah's line reigned over the kingdom which received his name?

20. How much longer did the kingdom of Judah continue than that of Israel, and when and for what were they carried into captivity? Jer. 25 : 1–11; 2 Chron. 36 : 14–25.

21. How long did the Jews remain in captivity, and during that time what descendant of Judah received great favor from God, and attained a high position at Babylon? Dan. 1 : 6; 9 : 2.

22. When the Jews returned to rebuild their city and temple, who was their leader, and of what tribe? Ezra 2 : 2.

23. What queen of Persia, a descendant of the tribe of Benjamin, saved the lives of the Jews who did not return to Palestine? Esther 2 : 5–7, 17.

24. How many years after the restoration did the Jews retain Jerusalem as their capital city, and continue to be governed by their own laws, before the last king of Judah's line was born in Bethlehem of Judea?

25. What great apostle descended from the tribe of Benjamin, and how do the two periods in his life answer to the blessings of Jacob and of Moses? Rom. 11 : 1.

Compare the prophetic blessing of Jacob, Gen. 49 : 27, with Acts 8 : 3; 9 : 1. Also Deut. 33 : 12 with Acts 9 : 15; 1 Cor. 9 : 1; 2 Cor. 12 : 1-5; Eph. 3 : 1-7.

26. In the prophetic vision of St. John how did He who "prevailed to open the book" appear to him? Rev. 5 : 5.

27. How does this name show us the union between Genesis and Revelation, and give another proof that the Scriptures testify of our Lord and Saviour, Jesus Christ?

Jesus is the Lion of the tribe of Judah. The Victor in the conquest of sin, death and hell. As the Lamb He bore our iniquities, as the Lion He overcame, to open the book and its seven seals.

28. For what sin is the kingdom of Judah now suffering the judgments of God; how did they call them upon themselves, and when will they be pardoned as a nation?

St. Peter's sermon preached to the Jews who surrounded him in Solomon's porch, answers all of this question. Acts 3 : 12-26; Matt. 27 : 20-25.

29. Where are the words found that form the heading of the lesson, and what is their appropriateness to this subject?

NOTE.—In explaining the words "He shall dwell between his shoulders" (Deut. 33 : 12), I have been governed by the meaning of the word Benjamin, on whom the blessing was pronounced. Commentators differ in their explanations of this. The Jewish writers, and some of our own, refer the "he" to the Lord, and think these words were literally fulfilled in the erection of the temple on Mount Moriah, which is said to have been within the precincts of the territory of Benjamin. Others say that "he" refers to Benjamin, and his safety under the care of the Lord.

The meaning of the name seems to me to render the first conclusive.

In examining the subject we find that Jacob called Benjamin the "son of his right hand," meaning by this not only a son

bound to him by the strongest ties of affection, but one on whom as age and infirmities came upon him he could lean for support. The idea, then, of a sure dependence, is in the name, and it is Benjamin who is represented by his name as a supporter. Therefore the temple of the Lord, resting upon one of the mountains of his territory, may well have been prophesied in the words "He" (the Lord) shall dwell between his shoulders." Resting like the head upon the strong shoulders of this son of Jacob's right hand.

# LESSON SIXTY-FIRST.

## THE DEATH OF MOSES.

*"My presence shall go with thee and I will give thee rest."*

1. When Moses, the man of God, had blessed the children of Israel, where did he go, that he might die? Deut. 34 : 1.
2. What are the meanings of these names, and how is this mountain situated in regard to the Dead Sea, the Jordan and the city of Jericho?

The exact position of Mount Pisgah is not known. It is one of the peaks of the mountains or mounts of Abarim, the same one from which Balaam's prophecy was pronounced. It was northeast of the Dead Sea, overlooking the plains of Moab, and is described as "over against Jericho," probably directly east of the ruins of that city.

3. What promise did the Lord fulfill to Moses when he had reached the top of Pisgah? Num. 27 : 12.
4. What was the extent of country comprised in the borders of the promised land? Gen. 15 : 18; Ex. 23 : 31.
5. Under what four divisions does the writer of this chapter say that the Lord showed it to Moses?
6. What portions of Palestine are included by the words "All Gilead unto Dan?"

Gilead is the country on the east of the Jordan; "unto Dan," which is in the extreme north.

7. What portions are included in the words "Naphtali and the land of Ephraim and Manasseh?"

Manasseh possessed a portion on each side of the Jordan, the one included in this division of the view of Moses was west of the Jordan and the northwestern part of Canaan. Naphtali's portion was between the Jordan and Manasseh, Zebulon and Issachar were south of them and Ephraim south of Issachar, so that this view comprised all the portion northwest of Mount Pisgah.

8. What portions are included in the words "All the land of Judah unto the utmost sea?"

This division includes Benjamin's portion, with that of Judah; from the Jordan to the Mediterranean.

9. What was included in the third verse, and what tribes finally possessed that portion of Palestine?

The third verse refers to the southern part of Canaan in which the portion of Simeon was situated (Josh. 19 : 1), "their inheritance was within the inheritance of the children of Judah;" Jericho is especially mentioned as a point of interest—and Zoar, which was at the southern extremity of the Dead Sea.

10. In this description what proves that this chapter was written in its present form after the settlement of the land?

The authorship of this chapter is undecided; it rests between Joshua, Samuel and Ezra.

11. On what points of this view of the promised land is it probable that Moses especially dwelt?

At the foot of Pisgah lay the camp of Israel; like the breast-plate of the high priest. Its many colored standards answering to the hues of the precious stones. Its glorious Shechinah, a Urim and Thummim in its midst. Before following the east side of Jordan northward, Moses must have looked his farewell of love upon Israel's children.

Then, up through the territory of Sihon and Og—the portion he had assigned to Reuben and to the half tribe of Manasseh—up to Great Hermon—the Shenir of the north—at whose base gush out the sources of the Jordan. One glance at the Great Sea—the boundary of the land—and back to follow the windings of the mysterious Jordan, through the Sea of Chinnereth, between high walls and terraces till having wound a length of two hundred miles in a distance of sixty, it is lost in the unknown depths of the Dead Sea. Then the territory of the royal tribe, and in "the south" to Hebron, where Abram received the prom-

ise, and where he and Sarah were buried. Then to Jericho, the "key of Palestine," and over the Dead Sea (whose waters covered the buried cities) "unto Zoar."

The Lord had "caused" him to see it all. The land that had been promised "unto Abraham, unto Isaac, and unto Jacob."

12. What were the words of the Lord as Moses viewed the land?
13. How far had the promises to the fathers been fulfilled at this time?
14. Of the promises that had been made to Moses individually which one only remained to be fulfilled?

The promises to Moses individually will be found in the following passages: Ex. 3 : 12; 4 : 12–17; 17 : 5, 6; 19 : 9; 24 : 12; 29 : 42; 32 : 34; 33 : 14–19; Num. 11 : 16, 17; 12 : 6–8; 27 : 12–23, and Deut. 32 : 52. Find their fulfillment, and compare the fearfulness with which Moses began his work with the earnest words and works with which he continued it, and the eloquence of his songs and blessings.

15. What was the fulfillment of the only unanswered promise of the Lord to Moses? Deut. 34 : 5.

Compare Ex. 33 : 14; also Heb. 4 : 10; Rev. 14 : 13.

16. Where was Moses buried, and by Whom?
17. What have we previously learned of Beth-peor?

Note on question seventh, lesson thirty-ninth.

18. What is said in the Book of Jude in reference to the claim that the devil made for the body of Moses?
19. When did Moses reappear in visible form as attendant upon and conversing with our Lord? Matt. 17 : 1–5.
20. How often did our Lord refer to the writings of Moses as prophetical of Himself, and in so doing what did He assert for Moses?

Read Matt. 5 : 17, 18; Luke 24 : 27, 44, 48; John 3 : 14; 5 : 46; 6 : 32, 33, 48–58; 8 : 56. These quotations assert the power of foretelling the future possessed by Moses.

21. To what did He refer the unbelief of the Jews? John 5 : 45, 46.

22. Did not the Jews claim for themselves great devotion to Moses, and how then can this be explained?

John 9 : 28, 29. In John 5 : 36–47, the reason is given, that they refused to believe the spirit and truth of Moses' writings, "he wrote of me."

23. What likeness is drawn between Christ and Moses in Hebrew 3 : 1–6?

24. Who is said to have "builded the house" in which Moses was "faithful as a servant?"

25. What "house" is intended by this, and what does this assertion claim for our Lord? Heb. 3 : 5, 6; 13 : 8.

26. For what is Moses commended in Hebrew 11, and what events of his life are there referred to?

27. How old was Moses when he died, what had been the different circumstances of the three divisions of his life, and what is said of him at its close? Deut. 34 : 7, 10–12.

28. How long was Moses publicly mourned, and what word expresses the intensity of the sorrow?

In regard to the close of the life of Moses, the Jewish tradition is, that as he was speaking his last words to Eleazar and Joshua, the pillar of cloud separated him from them, and he was seen no more.

Inspiration tells us only, "Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord, and He buried him in a valley in the land of Moab, and no man knoweth of his sepulchre." But we may well imagine that the cloud from which Jehovah had spoken to Israel and to Moses for forty years, was with him on the mount. That to the camp below, and to those who followed him a part of the way, it was as if a bright cloud overshadowed him and received him out of their sight.

Nothing can be added to the impression which the faithful study of the utterly unselfish life of Moses must produce. "It is a testimony of those things which were to be spoken after."

# LESSON SIXTY-SECOND.

## *Joshua, Chapters* 1–3.

### PREPARATIONS FOR CROSSING THE JORDAN.

*"From thence is the Shepherd the stone of Israel."*

1. From what son of Jacob was Joshua descended?
2. What position had Joshua during the leadership of Moses?
3. To what office was he appointed, by whom chosen, and under what circumstances? Num. 27 : 15–23.
4. With what powers was he endowed for his work as leader of the people? Deut. 34 : 9.
5. How old was he when he became their leader?
6. What the significance of his name, and from what did he save the people?
7. From what greater enemies did Jesus, the Messiah, save his people? Acts 5 : 31; 13 : 23, 38; Rev. 22 : 3.
8. What is the difference between the words Jesus and Joshua?
9. What charges and what promises did Joshua receive from the Lord?
10. What ground of confidence did the Lord give him? Josh. 1 : 3, 9.
11. After becoming the acknowledged leader of Israel's host, what precautions did he take before entering the promised land? Josh. 2 : 1.

The second chapter is taken before the latter part of the first, according to Townsend's arrangement.

12. What commands were given by Joshua in regard to the proper stores for the host? Josh. 1 : 10, 11.

13. What was his charge to the tribes who in crossing the Jordan were to precede their brethren?
14. To what events in their history did he refer?
15. What noble answer did they make, and what encouragement to Joshua did it contain? Josh. 1: 16–18.
16. What change in the position of the camp was made during the absence of the spies? Josh. 3: 1.
17. When the king of Jericho heard that the spies had entered the city, what command did he issue in regard to them? Josh. 2: 2–3.
18. How did Rahab hide them, and why was she willing to do so?
19. For what has she been commended in regard to this? Heb. 11: 31.
20. What sin did she commit, and how can the commendation be reconciled with her treason and her falsehood?

Rahab was ignorant of the nature of Jehovah and of the worship which could only be acceptable to Him. She had heard of His power, and acted from her full conviction that the country would certainly be subjugated by His people. Her name is put among those who were remarkable for faith, because, with all her faults, she certainly was actuated by faith in Jehovah, and was saved from destruction because she had this faith, and because she acted upon it, up to the light which she possessed. It has been said of her, "Her faith in God's purpose was deep and strong; her faith in God's protecting power was correspondingly feeble. For the first she was rewarded, for the second she was forgiven."—*Cassell's Bible.* She needed the admonition of 2 Peter 1: 5.

21. How were the spies finally saved, and when did they return to Joshua? Josh. 2: 15–23.
22. What conclusion had they drawn from the fears of the people, and what promise that they had given to Rahab was included in their report to Joshua?
23. What inspection was made of the host after the return of the spies?
24. What command was given in regard to the proper time for the movement of the host?

25. What space was to be left between the ark and the people?
26. What was intended by the command to sanctify themselves, and why was it given?
27. Who were to bear the ark and how was it to be carried? Num. 4 : 5, 6, 15.
28. What was the condition of the river Jordan at this season of the year? Josh. 3 : 15.
29. Where are the words found that form the heading of the lesson, and what is their connection with Joshua?

## LESSON SIXTY-THIRD.

### *Joshua, Chapters* 3 *and* 4.

### "TO CANAAN."

*"Behold, the ark of the Covenant of the Lord of all the earth passeth over before you into Jordan."*

1. After the camp had remained three days on the banks of the Jordan what duties were performed by the officers? Josh. 3 : 2, 3.
2. How great a distance was "2,000 cubits," and what is meant by "ye have not passed this way heretofore?"
3. What words were then spoken by Joshua to the people and what to the priests?
4. What encouragement did Joshua receive from the Lord, and what additional directions for the priests?

After the first directions which Joshua gave the priests, it is probable that they took up the ark and approached the Jordan, the camp being prepared to move as soon as they had reached the prescribed distance of 2,000 cubits. Then the voice of the Lord was heard, and all were hushed to listen. After this Joshua spoke, "Come hither and hear the words of the Lord your God."

5. What promise did Joshua first repeat to them? Josh. 3 : 10.
6. What emphatic words told them their hope and their surety?
7. What directions did he give and what miracle did he promise?
8. Who went first to the brim of the water?
9. What extraordinary sight did the host of Israel witness?
10. How far north of them was Zaretan, and what distance of the bed of the river was uncovered?
11. What city had probably "wholly gone up to the house-tops" to see the coming of the people to whom the Lord had given the land? Last words of Josh. 3 : 16; also Ex. 15 : 16.
12. Where did the priests bearing the ark stand while the host of Israel passed by it?
13. While the people "hasted" to pass over, what was proved by the quiet obedience of the priests? Psa 46 : 10, 11.
14. Which of the tribes preceded the host of Israel?
15. When all had reached the other side of Jordan, and were watching for the next event, who again spoke to Joshua? Josh. 4 : 1.
16. What directions did Joshua give?
17. What was to be done with the twelve stones taken from the midst of the Jordan?
18. What memorial stones did Joshua set up, and where?

Their remaining until this day, probably means until the book was written. Josh. 24 : 26.

19. Where were the priests and the ark during all this time?
20. What promise to Joshua was now fulfilled?
21. What directions were then given to him by the Lord and how were they obeyed?
22. What is said of the returning waters?
23. Where did the host encamp?

24. What was then done with the twelve stones, and what explanation was to be given of them? Josh. 4 : 19–24.

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"And it came to pass, when all the kings of the Amorites which were on the side of Jordan westward, and all the kings of the Canaanites which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, till we were passed over, that their heart melted, neither was there any spirit in them any more because of the children of Israel."

Ex. 15 : 14, 15; Deut. 2 : 25 ; 11 : 22-25.

THE END.

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